

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LIV

JACKSON, MISS., December 22, 1932

NEW SERIES
VOLUME XXXIV. No. 61

A Happy Christmas time to all to whom The Baptist Record comes. There will be no issue of the paper next week, but we hope to greet you on Jan. 1st.

Our state along with many others has suffered seriously in the almost unprecedented cold and bad weather for the past two weeks. It all goes to help us realize how utterly we are dependent on the mercy and goodness of God.

Petitions to congressmen on the question of liquor laws are a very good thing. But don't forget the petitions to God in whose hands are the hearts of all men. He will have the last word in all these things.

A young lady who has good references and good experience in teaching, with good preparation in our best Baptist Colleges, active in Christian work, is anxious for a suitable place as teacher. Full information can be had by writing her, addressing "Miss W. S. F., P. O. Box 522, Laurel, Miss.

The Louisiana Convention Board appointed a committee of three to confer with a similar committee from the Mississippi Board on the question of consolidating the two state papers. Our board appointed R. B. Gunter, H. M. King and P. I. Lipsey. The Louisiana Committee has on it two former Mississippians.

A Baptist woman who has unusual opportunities for observation said that recently she attended a W. M. U. meeting where a Lottie Moon Love Offering was taken. Two of the members who were interested in bridge parties more than in missions each gave twenty-five cents for world missions. The greatest reason for decline in missionary receipts in our churches is not poverty but worldliness.—Baptist Messenger.

Secretary Charles E. Maddry of the Promotion Committee has announced that during the months of March and April there will be held in some twenty-five cities of the South, great meetings for inspiration and information in the interests of the Cooperative Program. The following brethren have promised to give one week to these Missionary meetings: Dr. F. F. Brown, Dr. C. O. Johnson, Dr. George W. Truett, Dr. John R. Sampey, Dr. Kyle M. Yates, Dr. T. Claggett Skinner, Dr. T. L. Holcomb, Dr. M. E. Dodd, Dr. John L. Hill, Dr. W. J. McGlothlin, Dr. Ellis Fuller, Dr. Louie D. Newton, Dr. W. H. Knight, Dr. W. R. White, Dr. J. E. Dillard, and Dr. R. G. Lee. Dr. J. B. Lawrence, Executive Secretary of the Home Mission Board, will work in closest cooperation with Secretary Charles E. Maddry in promoting these meetings. Publicity Director, Walter M. Gilmore of Nashville, will have charge of the advertising and publicity. The State Secretaries will be asked to select the meeting places in their respective states. All the interest of the Cooperative Program will be represented in these meetings.

A CORRECTION

In the last issue of the Baptist Record, the writer stated that the Education Commission when he became its Secretary in 1917 owed approximately \$130,000.00. There also appeared another statement which said that the Education Commission had in the treasury at that time only \$30,000.00. This statement was erroneous. What the writer meant to say was that there was in the treasury only \$30.00.

Because of some renewals of notes, there are other changes in the time of maturities. The Secretary of the Education Commission, Brother H. L. Martin, has called attention to them. Where it is said that on January 1, 1933, there will be due at the Merchants Bank & Trust Company \$2,743.65, it should read May 1, 1933. This date is also correct for the note at the Deposit Guaranty Bank & Trust Company for \$1,715.65, the First National Bank Hattiesburg for \$1,030.99, and the Citizen's Bank Hattiesburg for \$1,030.99.—R. B. Gunter.

—BR—

CONVENTION BOARD

The Convention Board meeting in Jackson on Dec. 12-13 was one of the most serious meetings we have attended, and we have attended a great many. The brethren were entrusted by the Convention with the responsibility of apportioning the cooperative program receipts. Dr. Gunter had assembled the facts which we have to face for the next twelve months, and placed the figures on the black board, and the board members had to work out the problem. It was probably not satisfactory to anybody, but we are like the "healthen Hindu, who has to do the best he kin do." Dr. Gunter will present these facts to the denomination.

The anticipated receipts for the cooperative program for 1933 are about \$100,000. This means that all salaries were cut, and all appropriations reduced. Every department suffers. We are in a storm and all sails have to be reefed.

The work of the board is largely worked out by various committees, and the denomination is fortunate in having men of experience and ability to go into all details of the work and make necessary recommendations. Among the committees having the heaviest work are those on the budget, on nominations and salaries, on pastoral support, and on the various departments.

The B. Y. P. U. Department will be short one worker. So with the W. M. U. Department; and the appropriation to Sunday school work was much reduced. A committee of three was appointed to contract for printing The Record. These are A. F. Crittendon, C. C. White and A. T. Cinnamond. They will probably have the work done by Jan. 1st when the size of the paper is reduced to eight pages.

The Executive Committee was entrusted with working out the problems of the Education Commission. With this and other work they will have their hands full. This is a time that should bring us all to our knees and to the cross in sacrificial service.

A PANACEA FOR OUR ILLS

William James Robinson

These strenuous times demand of us calm, serious, profound and well directed thinking. But the way out is not through intellectual channels. If we are ever to return to religious sanity and spiritual prosperity, and save our institutions, and rebuild and enlarge our mission work it will be through a revival of heart-power. All else is as vain as trying to dip the Atlantic dry with a lady's sewing thimble.

We need to think on our ways in order to see the serious situation we are in and to learn how we reached it. The way we are going has bankruptcy and chaos as our destiny. And worse still in proportion as our spiritual morale weakens the forces for evil increase in blatancy and destructiveness. This is too evident to justify discussion. Virtue and vice always play see-saw with each other. As one goes up the other must go down.

We have many precedents in the Bible to guide us. But are we willing to be guided by them? I say it in the kindest possible spirit, but it seems to me we are not. We hear many saying: "Put business methods into religion." In the last analysis you had just as well talk about putting the gentleness and tenderness of association in a cultured parlor into the prize fighting ring. When the characteristics of the parlor dominate the ring there will be no prize fight. The same is true of religion. When the methods that characterize big business dominate religion there will be no religion, and that is just about what has happened to us. We must stop long enough to carefully diagnose our predicament. The case is serious.

The fundamental, essential, attributes of pure Christianity are love, faith, and individualism. Supreme love for God, love for your neighbor as yourself and unqualified faith in Jesus as Savior and Lord as an individual makes one a Christian. When this measure of love and faith ever approximately dominates a man's soul he will be zealous to advance the interests of his Savior and Lord, naturally, in proportion as they fail to dominate his zeal will wane.

By individualism I mean that I must for myself, as a matter of conscious personal conviction, realize my need of a Savior and yield to the overtures of Jesus to save me. The consciousness that I am saved by grace through faith, and that Jesus was the efficient agent as God's Son binds me to him with such a keen sense of obligation to him that my ears are deaf to all other voices. I have used the first person hoping thereby to make my statement clearer and more forcible.

What of cooperation? Such souls as I have described will cooperate most beautifully and harmoniously as a matter of course. They can not do otherwise. If a piano and violin are both in perfect tune at the same pitch and you lay the violin on top of the piano you can make each of its strings give out its sweetest tones simply by striking the corresponding keys on the piano. Our great fundamental task, then, is not to interest our brethren in programs and budgets, but to awaken them to the riches of God's grace, and lead them to love as he would have them love; and accept the lordship of his crucified and arisen Son. Do this and all questions of cooperation and budgets are settled, and nothing else will settle them.

A great new, modern steam locomotive with six driving wheels is a wonderful mechanical organization. But it is helpless, impotent, useless unless it is turning with steam directed by the hand of a well trained engineer. Even so we, as a people, nearly four million strong, are impotent to do our Lord's will unless our whole being is vibrant with the kind of love the Holy Spirit desires to shed abroad in our hearts. But any heart that truly loves the Lord, and men, will be a mighty man of God.

"Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return?" (Mal. 3:7). This declaration

is just as applicable to us today as it was to the Jews who heard Malachi speak it. In fact every principle set forth in this prophecy is just as applicable to us as the principles of the multiplication table are to the transaction of the counting house.

Our supreme task, and I speak advisedly, is to individually return unto the Lord. If our brethren, who have the responsibility of leadership, will convince our people that they are truly in fellowship with the Lord and "seek first" his kingdom they will soon have a strong following.

"Wherein shall we return?" (Mal. 3:7) Not very many of us are asking this question, but when many of us begin asking it a new day will dawn for us. Indifference to the importance of spirituality has paralyzed our nobler impulses. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and prophets," (Matt. 22:37-40). Mark and Luke add "strength" to the first commandment. This does not mean that we have four separate capacities with which to love God; and that we can love him with one, or more, or all. It means that all we are, our whole being is to love him and pay him supreme honors.

Failure at this point was the beginning of our weakness; and it has led us into the worst debacle we have ever known. Our financial condition is all but hopeless. "Return unto me and I will return unto you, saith the Lord of hosts." Let us heed these words as if they were spoken for the first time unto us; and victory will perch upon our banners and we will instantly become a conquering, yea invincible, host. It is evident to all observers that each day finds us deeper in the depths of hopelessness. We have tried information, education, drives for money, efficiency experts, stewardship secretaries and what not, but I have heard of no united, concerted effort to induce our people to return unto supremely loving the Lord and loving our neighbors as ourselves. If doing this fails then all is lost.

Love is the greatest dynamic known to God or men; and each regenerated soul will become a dynamo of incalculable, irresistible spiritual force when charged with the electricity of God's sovereign grace. Why should God's children remain pygmies when they could easily be stalwart giants?

"If ye love me keep my commandments," (Jno. 14:15) "Ye are my friends, if ye do whatsoever I command you," (John 15:14). "For the love of Christ constraineth us," (2 Cor. 5:14). "I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love," (2 Cor. 8:8). "Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf," (2 Cor. 8:24). "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love." A careful study of the Bible and the history of Christian achievement will reveal the fact (and there is no exception) that great love and great faith are inseparable, but love is always in advance of faith, and then great consecration results and brings forth great works. Primarily love for God; and secondarily, love for men is the secret in every Christian hero's career. It alone makes heroes for God.

"It is a beautiful necessity of our nature to love something" and the easiest thing to truly love is God who "so loved." The greatest pleasure, and most helpful experience, in life is to love God: and next to that is to truly love men regardless of their attitude toward us. All true love is based on esteem and nothing is more lovely than God. The heart that truly loves has within it a true paradise for it has God, and "God is love." In proportion as men love their souls become fountains overflowing with

helpfulness to their fellows. No man can truly love God and not love his Son; and if he loves them he will love men and strive to make Christ known to them as the one who is willing and mighty to save.

This is a very poor presentation of the place and necessity of love in our united efforts to give gospel to the world. But who is equal to the task of presenting in all its fulness God's infinite love and its matchless marvels? If we do not, or can not, lead our people to truly love God and men, chaos is inevitable. And if we will not let the love of God bless and beautify our lives the sooner chaos is ushered in the better.

Hear me, my brethren, let us vigorously major on love for a time and correspondingly minor on programs, and see if the Lord will not be gracious and pour out a blessing so abundant that our hearts will be overwhelmed with rejoicing. Certainly it will not make conditions any worse.

Every great character whose name adds lustre to the pages of the Bible was noted for great love for God before he did great things for God. This has been true through the Christian era. We must have great lovers before we can have great workers and great deeds.

Kansas City, Mo.

BAPTIST BIBLE INSTITUTE HOME COMING WEEK

W. W. Hamilton, New Orleans, Louisiana

Dr. Robert G. Lee, of Bellevue Church, Memphis, Tennessee, will deliver the Layne Lectures at the Institute during our Home Coming Week, January 30 to February 3, and his subjects are to be: "Christ in Creation," "Christ in Cradle Condescension," "Christ in Bible Chronicle," "Christ in Civilization," "Christ in Crucifixion and Coronation."

Mrs. John L. Johnson, wife of the founder and former president of Mississippi Woman's College, Hattiesburg, Mississippi, will give three addresses on the general topic, "What It Takes To Make a Good Home." The three subjects are: "The Material Equipment," "The Family Circle," and "The Time Required," including "Time for Home Work, for Home Play, For Home Worship."

Dr. Homer L. Grice, secretary of the Daily Vacation Bible School Department of the Sunday School Board, is to conduct during the week classes for the special study of church educational work and will demonstrate the great value of the Daily Vacation Bible School to our churches.

Associated with Dr. Grice will be Mrs. Grice and Secretary J. B. Moseley who along with Prof. A. E. Tibbs will make it possible for students and visitors to better equip themselves for future leadership in the Vocational School and thus better to serve our Lord.

The Tharp Lectures will not be given this year because of the fact that this fund has not yielded sufficient income to meet the expense. This lectureship will probably be resumed next year.

We shall be glad to entertain as many as possible of the former students and visitors in the Institute buildings, and are asking that they bring needed linens. The cost will be one dollar per day. Please let us know of your coming that we may be in readiness with the necessary accommodations.

The third quarter of our school year will begin January 17, and those who enter at that time will enjoy the special privileges of Home Coming Week. We expect many new students for the latter half of the year.

The semi-annual interest due February 1 is \$8,401.75, and those specially interested in helping us to meet this obligation are asked to send aid before January 15. We must not fail to pay at least the interest on February 1. Our creditors have been considerate in their attitude, and promise their help if we will do our part in meeting our obligations. We are not making any general appeal, but are asking help from those personally interested in this great mission field.

Housetop and Inner Chamber

W. E. Hathorn, Mississippian, becomes pastor at Brewton, Ala.

Dr. R. T. Vann of North Carolina, known to many as a preacher without hands, but a great heart, recently passed his eighty-first birthday.

A good many subscriptions to the Record have been given by friends to those not now taking it. Let the good work go on.

Dr. C. D. Johnson, President of Ouachita College recently underwent a successful operation for appendicitis.

If a political platform advocates a revolution of the Constitution, or if compliance with it is a disregard of the Constitution, which will your congressman elect to follow?

While Manchuria is having governmental troubles, one of our missionaries reports over 100 baptisms in the past year and hundreds of inquirers. The Chinese of Manchuria are more open to the gospel.

We appreciate Christmas cards, but right now a shower of news cards for the Jan. 1st issue of the Baptist Record would be the most suitable remembrance. Come on; come one; come all. We must make up in quality what is lacking in quantity.

Dr. J. J. Wicker is a frequent supply pastor and holds special meetings. Recently he held a meeting with his own son, Rev. J. C. Wicker, at First Baptist Church, Elizabeth City, N. C., resulting in sixty-five additions, and still more recently a meeting with Dr. B. P. Robertson, First Church, Hyattsville, Maryland, which was pronounced by the older members as the best meeting in the history of the church.

The Commercial Appeal says editorially, Dec. 4, "Only a few weeks ago the people of the United States, by the vote of 42 out of 48 states, and by a majority of around six million, demanded both the immediate modification of the Volstead Act to permit the restoration of beer, and the ultimate repeal of the Eighteenth Amendment." Did you so understand it when you voted?

What does Christian mean to you? It should be our opportunity to say, "Thanks be to God for his unspeakable gift." How should we show our thankfulness? By kindness to others, especially to those in need. Thanks for His gift should inspire our gifts. The special objects of our gifts should be those in need. The character of our gifts should be such as are inspired by His gift.

It is unfortunate for a man when he gets a reputation as a "wit." He feels that he must sustain it even at the cost of being silly. Humor may help us over some difficult places, but a witticism is apt to divert a company of people from the serious business before them, and it must be remembered that a witticism is not an argument. It may even derail a serious train of thought.

Fork Union Military Academy, Fork Union, Virginia, is owned and operated by the Baptists of that state. Dr. J. J. Wicker, the president, reports thirteen different denominations represented on the school roster, and while Baptists predominate they have twenty-eight Roman Catholics. Dr. Wicker is determined to make Fork Union such a real Christian school that it will be worthy of Baptist support and patronage, while the academic standing of the school is already practically at the very top.—Second semester begins Jan. 2.

Rev. Zano Wall was made president of North Carolina Convention in November.

Some natural foods with high value in vitamins are said to lose this property when canned. And it may be so with a radio sermon.

If you had more money would you do more good with it? Can you honestly pray for a large income in order that you may give more to God?

The church at Wiggins passed resolutions expressing high regard for the returning pastor, Rev. Richard H. Campbell. He grew up among these people and they know his genuine worth.

The reduction in the size of the paper will make it impossible for us to publish long articles, some of which we now have on hand. But we do earnestly ask for brief discussion of timely matters, and a thousand postal cards with the news.

"Mother India," the book by Miss Katherine Mayo is one of the most talked of books published in the past ten years. It was a close-up view of conditions in heathen India. The author of the book will have an article in The Sunday School Times of Jan. 7, on "Renegade Missionaries," in which she exposes the failure of those missionaries who have departed from the faith. Like everything else in Sunday School Times it will be well worth reading.

The calmness of the British public while the government was discussing the payment of the debt to the United States is reassuring to those who believe in popular government. The behavior of the French in this same critical time is in severe contrast. A storm was on in the Paris mob which threatened to destroy good will between the nations, and resulted in the overthrow of the ministry. The French seem incapable of calm discussion and, what is even worse, not considerate of financial obligations. How much better the situation is in the American Congress is a question. There were constant and ominous flashes of lightning from the threatening clouds on Capitol Hill. A good deal of this was of the jingo and buncombe sort. The temperamental patriot who hollers loudest, thinks he is ingratiating himself with the people back home. And the worst part of that is he is often correct in this opinion. This debt question like a good many international questions, is not so simple a matter, but it won't be properly worked out by people in a bad humor, nor in a state of hysteria. Grace and good sense are mightily need in the world today.

MUSINGS OF A CHUMP

"Books! Phew! young man you ain't a talking to me. I don't need no book-sense. Now, there is my old man he has a good job, but he ain't got much book learning, and there is our girl and she has graduated twict, and she can't git any kind of a job to use her book learning. I am plum agin bying books. No! you can't come in and talk to me. I ain't got no time for book agents." And then Mrs. Nutty shut the door, and the book agent went on his way a sadder and wiser man. It is really funny to me that Mrs. Nutty does not realize that she is correctly named. Any one who has sense enough to come in out of the rain ought to know that the right kind of books are indispensable. Mrs. Nutty really thinks that reading anything, except a few verses in the Bible now and then, is silly. The fact is she is a plain fool and does not know it. Pity her, do not scold her.

Yours truly,

A. Chump.

THE QUIET QUEST

"The Quiet Quest," by Hugh Redwood, London journalist, author of "God in the Shadows," is written partly in answer to questions as to ways of service. It is a book for recent converts who are saying, "What must I do?" or for more mature Christians who desire more nearness to God. It is a very personal book. The author quietly, in simple words, removes the veil which protects the inner being from intrusion, and shows us some of the experiences of a man's soul when it was entirely submitted to God's will. He shows also the gracious effects of this submission in his life. Referring to the hour of morning prayer, when he prays and reads and talks with God and waits for His commands. Mr. Redwood says, "Numberless are the occasions on which, at this quiet time, I have suddenly found myself knowing of someone I ought to visit, of the special needs of a friend, of a message to give in the form of a talk or an article, of the importance of going to some place not previously in my thoughts. Action taken in obedience to these instincts, perceptions, impulses, has so nearly always produced some clear result, that were I to doubt their supernatural origin, my common sense would rebuke me This sense of being in God's will, of acting under His control, unfailingly sets one's mind at rest, and produces a peace that cannot be ours under any other conditions." Does not this blessed state of heart and life arouse in us a strong desire for nearness to God, and complete surrender to His will?

This is a brief book, easily read in 40 minutes, but it contains many other things stimulating to the spiritual life. It would be a good Christmas remembrance for pastor, Sunday school teacher, or W. M. U. member. It is printed by the Fleming H. Revell Company, New York, London, Edinburgh, and the price is 60 cents.—J. T. L.

—BR—

The Secretary of the Education Commission learned years ago to love the people of the Delta and a visit among them is always a delight. It was therefore a real privilege to spend December 4-6 among the churches and schools of Bolivar and Washington Counties, speaking to fine audiences on Sunday at Merigold, Morrison's Chapel and Cleveland, looking in on the Bolivar County Pastors' Conference and giving Monday and Tuesday to addresses before the splendid high schools at Shelby, Merigold, Skene, Boyle, Shaw, Leland and Hollandale. Pastors Ira D. Eavenson of Cleveland, J. E. Kinsey of Merigold and F. J. Chastain of Shaw had worked out a comprehensive itinerary for the visitor, who greatly enjoyed travelling with these brethren and visiting in their homes, as well as in those of Judge and Mrs. H. H. Elmore at Cleveland, Mr. and Mrs. W. W. Gilbert at Merigold and Pastor R. S. Howard of Skene. He is indebted also to Pastor J. W. Faulkner and Supt. J. G. Chastain of Leland for special kindnesses. The entire Delta seems to be suffering just now from "flu" as well as from the general depression; but the pastors, churches and school men are "carrying on" heroically, and the Father is honoring their faithfulness.—H.L.M.

—BR—

Rev. C. C. Weaver, who recently resigned as pastor of the Baptist church in Hernando, Miss., has reconsidered, and will serve the church for a longer period.

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Sunday night Prof. E. O. Sellers of the Baptist Bible Institute of New Orleans, La., had charge of the preaching service at the First Baptist church of Picayune. After he had led the congregation in song service, they were favored by a quartet composed of Mrs. R. K. Corder, Miss Josie Penton, Julian McCardle, and J. R. Stuart. Then he spoke on the following subject, "The Song of the Lord," using for a text 2nd Chron. 29:27. His talk was very interesting and was enjoyed by all.

Editorials

NATIONS AS NEIGHBORS

It has come to be a common place to speak of the world today as a neighborhood. This is because the means of communication have become so easy and constant, the contact among nations so close, the business of the various peoples so intermingled that a new situation has arisen, which has to be reckoned with.

It is certain that the majority of the people in America today are in close touch with the people of China and are more concerned about and affected by what goes on in China, than were the people of adjoining states in America a hundred years ago. We are mutually dependent now in a way that would have seemed impossible fifty years ago.

Laws for the direction of conduct become a necessity when our actions begin to affect the welfare of others. Until then there are no laws necessary among men. Government has grown from the "town meeting" of a hundred years ago, to the complicated machinery of international courts today. Hence the necessity of ambassadors, consuls, attaches, treaties, compacts, disarmament conferences, the league of nations, accords, etc.

Our people must get accustomed to the new situation. And so must the rest of the world. There is no longer any room in the world for "splendid isolation." We cannot draw a line around ourselves, nor withdraw into our shells, nor "take to the woods."

And we must learn to get along with our neighbors. The spirit of good will must be cultivated. The Spirit of Christ should be demonstrated. The one thing that impressed us in reading the experiences of Mr. Page as ambassador to England, was his insistence that Americans shall preserve good manners in their dealing with other folks. Good manners is simply consideration for others and courtesy to them. Every American today is deeply concerned with the things going on between our government and other governments. Bad manners, bumptiousness and bravado will serve no good purpose. And this applies to the people of France and other countries as well as our own.

THE DEBT PAYING CAMPAIGN

It is true that the Southern Baptist Convention last May in St. Petersburg voted unanimously, but one could not say enthusiastically, to put on a Southwide debt-paying campaign in January 1933 in the interest of all our boards and institutions, state and southwide, which are in debt. There were certain groups who had opposed this movement in committee meetings, but not on the floor of the Convention.

When the matter got back to the state conventions, there was in most cases little enthusiasm for it, and it is said that only a few of them voted to go into it. We have not the figures on this question. In the Mississippi Convention, as you know from the report published in The Record, the brethren declined to commit themselves to a debt-paying campaign in January.

But at the Convention Board meeting last week the decision was made to put on a debt-paying campaign next Autumn, from the middle of October to the middle of November. It was thought that by getting away from tax paying time and waiting for better crop conditions, the response would be better. And this is now the plan for Mississippi Baptists.

However the Promotion Committee of the Southern Baptist Convention is under instruction of the Convention to promote the campaign in January, where it is practicable. They have their organization and literature, and no obstruction will be thrown in their way. Any individual in Mississippi who is in position to give has the opportunity to do so. It is a free country. To

illustrate this, the editor of The Baptist Record will personally contribute to the debt-paying campaign in January, because he knows that some of our institutions are in serious straits and the heads of these institutions anxious as to the outcome. These things lead him to give now, and he hopes to give again in October. But the Baptist Record will not join in the debt-paying campaign in January, reserving this for the time appointed by the Convention Board, namely in October and November.

The last sentence in the resolutions passed by the Southern Baptist Convention with reference to the debt-paying campaign in January reads as follows: "Nothing in this report shall be so understood as to preclude any of the State Conventions from so adopting the program as outlined here, as in their judgment, will bring about a more effective cooperation with the Southern Baptist Convention."

UNITY

The matter of Unity and even of union among various denominations of Christians is absorbing a good deal of attention among Christians around the world today. And all of us ought to try to study it soberly—if we can. The position of this writer is generally known in these parts, and he doesn't hesitate to say that with most that is said favorable to union he has no sort of sympathy. But this does not relieve us of the necessity of facing soberly and seriously both the question of Unity itself, and the agitation in its behalf. Most of the agitation for union is just at heart, the Roman Catholic conception of one great organized ecclesiasticism. Those who favor it do not always see it, but we see no other issue to such a desire.

Our purpose in this brief article is to try to make clear the meaning of one passage of scripture which is often quoted and urged in support of Unity, and sometimes of union of Christian bodies. This passage is Ephesians 4:3-6, where Paul is insisting that believers in Christ constitute one body. He says we are to "keep the unity of the spirit, because there is one body, one spirit, one hope, one Lord, one faith, one baptism, one God and Father of all."

This like every other passage of scripture must be interpreted in harmony with and in the light of the whole context, indeed of the whole epistle. Every church was a composite body made up of people of different races and from every class and stratum of society. They had various occupations, traditions, training, racial instincts and prejudices. They were gathered from all sorts; and they are now united in a Christian body. They had to adjust themselves to these new relationships. It was not easy to do. They sometimes had a hard time getting along together. It took a great deal of grace, a lot of forbearance, long suffering, lowliness, meekness, which they did not have naturally. And so Paul exhorts them to unity. He did the same in writing to the Corinthians and others.

It was not a matter of doctrinal differences. They were personal whims, caprices and prejudices. It was not a matter of bringing together a lot of churches into one organization, nor of herding many denominations into one fold, but of getting along among themselves. And anybody who seeks to draw upon this scripture for support of efforts to unify all Christians into one organization is either ignorant of the meaning and purpose of the passage, or he is wilfully twisting the scriptures out of all recognition.

It is said that at the close of one of his stirring sermons, Mr. Moody was approached by a young cynic who said: "Mr. Moody, during your address this evening I counted 18 mistakes in your English." Looking kindly at his critic, Mr. Moody said: "Young man, I am using for the glory of God all the grammar I know. Are you doing the same?" Still there are a great many who are more ready to criticize than they are to help. God accepts what we do when it is our best.—Hazlehurst Messenger.

THE MOB SPIRIT

The mob spirit is usually thought of as confined to the hoodlum element. But it has now gotten into some of the great dailies, and into some officers of the law. Assuming that the results of the recent national election was a call for the legalizing and sale of liquor, an assumption that many refuse to subscribe to, some officers of the law and some secular editors who want liquor are speaking as if the law had been repealed and are encouraging disregard of the law.

Officials in some cities are saying that they will not convict offenders against the law, because the people have expressed themselves as opposed to the law; and some propose to release those from prison who have been convicted for violating the prohibition law. Of course this is nothing but lawlessness on the part of officials. If three-fourths of the people in any community should assemble and decide that some man should be hung and take him out and hang him; this does not make it legal, and does not make the act anything but mob violence.

To advocate the legalizing of the sale and manufacture of liquor forbidden by the Constitution is just an example of the mob spirit. Mr. Garner tried first to change the Constitution and failed in even the first move. Now any stampeding of measures through Congress which ignore or violate the Constitution is nothing short of the mob spirit, which disregards all legal method of procedure and ignores the safeguards of the Federal Constitution.

NUISANCE OR LUXURY

Here is a good place to distinguish the things that differ. It has become common to speak of a nuisance tax, but the big dictionary in our office secured only a few weeks ago doesn't know any such meaning of nuisance. A nuisance is something noxious, hurtful, offensive. If your neighbor has a foul pig pen you probably know what a nuisance is.

There is a sharp difference between a nuisance and a luxury. Some luxuries may become hurtful by excess, or in weakening character, or when they deprive others of the necessities or comforts of life. But they are not of themselves necessarily harmful. If they become harmful they should be given up, for the good of ourselves and of others. But a nuisance is of itself and of necessity harmful.

There are some who make no distinction between a man's right to drink whiskey and his right to drink coffee. Both are classed in the same category. Coffee may be a luxury, but we have never known anybody to think of it as a nuisance. Drinking whiskey will most certainly destroy something of the best that is in man, and will make him disagreeable and dangerous to others. It is an undisguised nuisance, because it is hurtful.

Whatever habit or characteristic of ours makes others uncomfortable, or is a necessary offense, or prevents the enjoyment of legitimate rights, is a nuisance and should be given up. There are some people who can't be comfortable around a puddle of tobacco juice, or in contact with a breath rank with the odor of tobacco. They believe that certain ways at least of using tobacco are a nuisance and not a luxury.

Paul made a clear distinction between spiritual and spiritous. He said, "Be not drunken with wine wherein is riot, but be filled with the Spirit." There is a resemblance and a contrast. The Spirit and spirits both stimulate some sort of activity. But one produces confusion and disorder. The other produces gladness and singing. The result of being filled with the Spirit is making melody in the heart to the Lord. But you can't drink of the cup of the Lord and the cup of demons.

Convention Board Department

R. B. GUNTER, Corresponding Secretary

MISSISSIPPI BAPTIST STATE CONVENTION BOARD MEETING

As has already been seen in the daily newspapers, the State Convention Board adopted a budget of \$100,000.00 for the work of 1933. This meant \$100,000.00 for both State and Southwide. The budget was based on the amount received during the last State Convention year, which did not include \$56,000.00 designated for interests which participated in the \$100,000.00 given for Cooperative work; neither was there included \$48,000.00 which was sent to participating interests direct. The sum of \$56,000.00 above referred to was sent to the State office designated and was relayed to those interests for which it was designated, and without cost to those interests.

It should, however, be remembered that none of the \$100,000.00 appropriated is in hand. It was appropriated on faith. It was believed that the people will do as well next year as they did last year. And in the event designated gifts are made, those interests receiving them will be that much better off. In fact, such offerings will be continued. The W. M. U. is at present making a special offering to Foreign Missions. The schools on the Foreign Field as well as preachers must be taken care of. In March a special offering will be made for the Home Mission Board, and in fact several other special offerings will be made during the year 1933.

The allocation of the \$100,000.00 is as follows: \$20,000.00 as a preferred item for Education Commission's obligations. This amount was borrowed by the Commission by authority of the Convention to prevent default in payment of interest on bonds. Banks would not lend the money until special provision had been made by the Convention for its payment. "The borrower is servant to the lender." If we should be the lender, we would believe in this policy. We have the bank's money. They have a right to assurance of its return; otherwise, they would be unfaithful to their trust. They must answer to those whose money they handle.

The remaining 80% of the budget for next year is divided, 25% to Southwide interests and 75% to State interests. The Southwide percentage is divided as follows:

Foreign Missions	70%
Home Missions	10%
Relief and Annuity Board	6%
Southern Baptist Theological Sem.	3%
Southwestern Theological Seminary	4%
Baptist Bible Institute	3%
Education Board	2%
American Baptist Theological Sem.	1%
New Orleans Hospital	1%
The State's part is divided as follows:	
State Missions	32 %
Denominational Debts	60 %
Orphanage	5 %
Jackson Hospital	1½ %
Misisterial Education	1½ %

The Board may be criticized by some for apportioning so much for State interests. The justification for it would be the same as that of the churches which excuse themselves for using so much in their local work on the ground that they are in debt for their church buildings. Again, the Board might be criticized for making such a large allocation for the debts of our educational institutions. The answer to this criticism is that the State Board did not make these debts; but the State Convention transferred them to the State Board. The State Board now has no option in the matter. To preserve the credit of the State Convention and that of the Baptists of Mississippi, our debts must be paid. Until the

critic offers some better plan for paying them, he should withhold criticism.

This writer voted and argued against the issuance of so many bonds, thinking he saw troublous times ahead. He opposed from principle, as well as inability, the issuance of bonds for current debts created by our schools which were not required by their trustees to live within their income. But notwithstanding this opposition to the making of the debts, he will not ever favor repudiating them since they have been made. We could have, no doubt, handled the endowment bonded indebtedness, had not the current obligations of the schools been passed to the Convention.

Our most earnest appeal now is that we shall strive together for the next twelve months, and on, for the payment of our obligations; for they are ours now. Divided we cannot pay them. United we can. In the language of Benjamin Franklin: "We shall have to hang together, or hang separately." None of our work can prosper if we fail to pay our debts. Our creditors will call us bad names if we fail to pay and those whom we are commissioned to disciple will believe they have called us by the right names. The creditors and the unsaved world will not discriminate between those who protested against the making of the debts and those who make them when pay day comes. It's pay them if our last shirt goes. And let's do it by the one-hundredth anniversary of our State Convention, six years hence. Lord Nelson at a critical hour in England's history was called upon to say something which would unite and save Great Britain. They waited for his utterance and heard: "Every Englishman is expected to do his duty." England was saved and France did not control the Mediterranean Sea. If every Baptist in Mississippi will half-way do his duty for six years, Mississippi Baptists will be out of debt and the Cause of Christ will be saved. It will be easy if we will only strive together.

This generation has been stalled by installments.

CENTENNIAL AND OUT OF DEBT

The Mississippi Baptist State Convention last month met in its 94th annual session. Six years hence it will meet in its 100th session. Should our people throughout the State adopt and repeat for the next six years this slogan: ONE HUNDRED YEARS OLD AND OUT OF DEBT, in all probability the slogan would become a reality. Let us adopt this slogan and talk it instead of continuing to say that we are unable to maintain the work which has been undertaken. The psychology itself will be of untold value.

DEBT PAYING APPEAL

The State Convention in its recent session did not think it wise to undertake a debt-paying campaign at the time recommended by the Southern Baptist Convention in its May session; that is, from the middle of January until the close of February. The State Convention Board, however, approved of a debt-paying appeal over a period of one month, same to begin the third Sunday in October 1933 and close with the second Sunday in November.

It was explained when the motion was under consideration that this is not for the purpose of disturbing any one who makes his pledge and continues paying it throughout next year. The appeal will be for the purpose of reaching the man who at present does not see his way clear to make a pledge because of his uncertainty with reference to income. Some pastors believe that

such an appeal next fall will meet with the approval of some who are not pledging, but who may by the fall of next year find themselves in a position financially to offer liberal support for the work. Incidentally, those who now make pledges and contribute regularly will also have opportunity to contribute in addition to the regular contributions, provided their income exceeds present expectations.

It was also decided that the offering in response to this appeal would be divided on the percentage basis of 45% for debts beyond our State and 55% for debts within the State, which has been the ratio of division as between State and Southwide interests for the past several years.

—BR—

RECEIPTS FOR NOVEMBER 1932

171 Churches Sent Contributions To Cooperative Program; 224 Churches Sent Designated Offerings

Church	Pastor	Address	Budget	Special
Alcorn County				
Kossuth, R. L. Ray, Walnut			9.24	.....
			9.24	.....
Benton County				
Ashland, Thos. Siler, Chalybeate			7.00
New Hope, J. L. Courson, Ashland			1.00	.....
Pine Grove			2.00
			1.00	9.00
Bolivar County				
Benoit, J. E. Kinsey, Merigold			2.50	1.00
Boyle, F. J. Chastain, Shaw			5.00	.....
Cleveland, I. D. Eavenson, Cleveland			20.00	36.30
Duncan, S. W. Rogers, Rosedale			11.00	10.00
Gunnison, G. E. Evans, Gunnison			10.00	17.00
Morrison Chapel, A. L. McKnight, Cleveland			5.00
Shelby, Jewell Burson, Shelby			11.42
Walker Hanks, F. J. Chastain, Shaw			2.76
			48.50	83.48
Calhoun County				
Banner, H. E. Hollingsworth, Pine Valley			1.59
Bethany, J. B. Middleton, Eupora			1.00	8.40
Calhoun City, R. B. Patterson, Calhoun City			36.54
Derma, Rev. Lewis, Derma			6.09	25.00
Duncan Hill, W. W. Simpson, Calhoun City			1.00
Lantrip, L. F. Dorroh, Slate Springs			1.25
Macedonia, L. F. Dorroh, Slate Springs			1.50
Mt. Tabor, Joel Dorroh, Slate Springs			1.50
Old Town, L. F. Dorroh, Slate Springs			1.03
Parker, W. H. M. "hail, Slate Springs			1.57
Pittsboro, R. L. Breland, Coffeeville			15.00
Poplar Springs			15.75
Sarepta			2.25
Shiloh, L. J. Crumby, Mathiston			3.80
Vardaman, H. M. Collins, Van Vleet			5.00
			7.09	121.18
Carroll County				
Carrollton			12.40	.....
McCarley, G. W. Riley, Clinton			1.97	.....
Mt. Pisgah, L. D. Sellers, Carrollton Rt 2			2.00
No. Carrollton, R. L. Breland, Coffeeville			5.87
			14.37	7.87
Chickasaw County				
Houston, W. C. Stewart, Houston			48.24
Okolona, L. C. Riley, Okolona			22.55	.....
Providence, W. C. Ballard, Okolona			1.85	.....
			24.40	48.24
Choctaw County				
Ackerman, D. L. Hill, Ackerman			6.00
Chester, J. B. Middleton, Eupora			3.24
Weir, L. J. Lott, Ackerman			2.50
			11.74
Clay County				
Pheba, R. O. Bankston, Pheba			7.50	.....
West Point W End, W. T. Dart, West Point			2.05	.....
West Point 1st, E. F. Wright, West Point			200.00	.....
			209.55	1.00

(Continued on Page 14)

Work is continuing to grow here in Pocahontas, Ark., as I come near my fourth year's work. Just baptized 18 into the fellowship of the church here. Recently closed a great meeting which meant much to the town and community. Brother W. E. Chadwick pastor at Piggott did the preaching. Our young people are growing in numbers and efficiency too. We run four unions regularly.—F. W. Varner.

—BR—

Dr. R. G. Lee has been pastor for five years of Bellevue church in Memphis. In this time there have been 2,826 additions, of whom 797 came by baptism. Present membership 3,237. There has been an average of eleven additions for every Sunday, coming at the regular services of the church, without revival meetings. In the five years the church has contributed \$318,706.48 to all objects.

THE SUNDAY SERVICE

By Jonathan Scribblers

Baptist churches today, in their Sunday services, follow largely the old Jewish synagogue service rather than the Lord's day service of the early New Testament Christians. The former was held chiefly for instruction, or edification, and the latter for worship. The former sought the benefit of the congregation, while the latter sought to give thanksgiving and praise to God. Consequently our Baptist pastors, in conducting their services, are acting mainly as prophets, rather than as priests, and are thereby leading their congregation to be more thoughtful of themselves than of God.

Let us examine first the plan of service of the early Christians. The Lord's Supper held a high place in their worship and they met chiefly to express their devotion to God. Their Eucharist, or Love Feast, was a popular worship service held by them,—not for the benefit of the congregation, but for the adoration of God. Later on they added other kinds of services, but the Eucharist was "a sacrificial act, addressed solely to God by the Christian community and was entirely wanting in didactic intention. It presupposed the religiousness of those who participated in it and was their consummate expression of all that Christianity meant to them."

The celebration of the Mass by the Catholics is their chief worship service and is like the early New Testament service in one respect,—it puts its principal emphasis on worship. It aims to present adoring praise to Christ, who is supposed to be actually present in the bread there upon the altar, and practically no effort is made to interest, or please, the congregation. Dr. J. B. Pratt declares that the Catholic church seems to consider the direct worship of God as much a part of their duty as the salvation of souls.

The Episcopal service exalts worship above the sermon. My teacher in the Seminary, the great Dr. John A. Broadus, said to us that the Episcopalians announce their church services as services of worship, while we Baptists announce preaching services.

In the Episcopal and Catholic cathedrals of Europe I observed the church dignitaries, in their rich official regalia, filing into their sanctuary every day and—regardless as to whether any congregation was present or not—spending a season—usually an hour—in pouring out their united worship in song and prayer, and their one idea seemed to be that of "seeing to it that God gets His worship rendered to Him in beautiful style every day from that Cathedral." Much of it seemed to me to be an empty formality and monotony. Their chantings and other utterances often sounded like heartless noises. And yet there was the time given daily to the service and an effort was made to pause and recognize and praise God.

I am of course not advocating such schedules for our churches, but am simply calling attention to the emphasis which these other denominations put on worship, and to the fact that during the past centuries they have held aloft, in highest place, the idea of worship. The fact that they seem to us in many cases to have adopted the mere shell of worship, accompanied by many strange and unwarranted ceremonies, should not cause us to minimize the importance of worship. In fact, has not the so-called public worship in our own Baptist churches, in many cases, degenerated into a mere professional routine.

But let us look deeply into our Baptist church services as they are conducted today. They follow, to a certain extent,—as indicated above—the old synagogue service which gave but little attention to worship. It originated among the Jews during their captivity and was, "primarily a service of edification, if not of instruction, standing in the prophetic and scribal tradition, rather than in the priestly tradition. We should go too far if we should say that it was addressed to the people rather than to God, but

the element of instruction bulked large in it, and it must have seemed to some degree the offices of propaganda."

Our Baptist services today are held chiefly for the instruction and inspiration of the audience. It is true that in many of our Baptist churches—possibly in most of them—there is some genuine worship, but, as a rule, the synagogue plan prevails. The worship idea is incidental rather than supreme. Our church services are too largely selfish because they are arranged far more for our own benefit than for giving the communion of our hearts to God.

Is Dr. Pratt correct in saying, "Nearly all the details of the Protestant service, and also the services as a whole, are planned out with deliberate purpose of producing certain psychological effects upon the congregation."

Dr. Harshorne, in writing concerning the Sunday service, says, "The minister has a definite purpose and a definite plan. He wishes to bring the congregation to a new point of view, or to a new resolve. To this end he selects music, hymns, prayers, scripture, and an address and weaves all into a harmonious whole which shall, in its total effect, induce the desired change in the minds of the audience. And consciously, or unconsciously, he makes use of the psychology of feeling and emotion."

Dr. Pratt, in drawing a distinction between the Protestant service,—such for example as is found in our Baptist churches—and that of the Catholics, says, "Consider, for example, the impression of a Protestant on first being present at a Catholic Mass, or the feeling of a Catholic on first attending a Protestant service. To the Protestant the Mass seems fantastic; to the Catholic the evangelical worship appears Godless. Each can understand the other by appreciating the difference in aim; the leading purpose of the Mass is the worship of God, that of the Protestant service is the subjective impression upon the minds and hearts of the worshippers."

Our Baptist churches should undoubtedly provide services for instruction, and sometimes for pure entertainment. Purely evangelistic services also, should of course be held,—possibly often on Sunday evenings. But surely every church should have at least one service on the Lord's day solely for unitedly giving to God the worship which is His due.

As to the nature of this worship, Dr. W. L. Sperry says, "When you go to church to worship, do you go to express such religion as you have or to get a religion which you have not? You may not have religion, and going to church may help you to have more religion. But we swing this circle only to return to the initial problem of the direction and intention of the act of worship. Is it an active state in which we address ourselves to God, or is it a passive state in which we wait for the word of the Lord? . . . Worship implies a consciousness of God, admits the relation of the worshipper to God, and is an active ascription of honor and glory to God."

The early Christians seem to have given the Lord's Supper the highest place in their services, but this sacred ordinance has suffered sore neglect at our hands and yet it presents the richest opportunity for worship. Dr. Sperry says, "We shall not be far from the truth if we say that the typical American church is one in which the Communion is celebrated only occasionally, and one in which the Sunday morning and evening services of worship are supplemented, both on Sunday and throughout the week, by educational and institutional activities which are frankly conducted as training schools and recruiting grounds for church membership. At the present time religious education is becoming a highly specialized form of church work, is calling into existence a group of professionally trained leaders and is rather sharply differentiated from the public worship of the church."

Our churches have many agencies for giving instruction and such instruction is valuable. Let us not minimize the importance of religious edu-

cation, but religious education should not be given the center of the religious stage. Worshipful communion with God is vastly more important.

There are urgent reasons why every church should provide, if possible, one such worship service every Sunday.

In the first place such a service will prove to be a spiritual power-house for the entire church life and work. And a church which never holds such a service—no matter how numerous are the religious educational machineries, nor how eloquent the sermons—will have very little spiritual dynamic in its various activities.

Secondly, such a worship service is needed for the purpose of giving to the Christians an opportunity of unitedly expressing to God their religious emotions. A young woman told me that in a worship service held in our community she was enabled to offer a prayer that she had found herself unable to offer for several days. As she sat, amid perfect silence for several moments, with all heads bowed, the fact of her friends and acquaintances around her being bowed in prayer created an atmosphere for her that opened the door of her heart and she found it easy to say to God what had been imprisoned within her. Ofttimes a hymn swelling from worshipful hearts furnishes wings for the gratitude and praise that was seeking expression. Probably multitudes go from our services with suppressed emotions because they were given no easy opportunity for expressing them.

In this connection Dr. Sperry says, "If a minister and a church can do anything to help professed Christians to give further and better expression to that side of their nature which turns to God, they will be doing the best they can to save the world. Such persons may be trusted to do the rest. The real trouble with the church is not that it is slack in its efforts to reach the unchurched. The difficulty is deeper than that. The church in the person of its ministers shirks the spiritual discipline and travail of spirit by which a way is found for men to reach God. I would say quite bluntly that I think it is far easier to conduct a well organized church school for religious institution, or to hold a series of mission services for the unchurched than it is to lead effectively the normal Sunday morning congregation in the act of public worship. This is another way of saying—what every minister knows only too well—that the free pastoral prayer is a far more exacting office than the sermon, and is usually a far less successful office. The main-task of the Sunday service of worship is "to find a way for the imprisoned splendor to escape."

" . . . There are people in our congregations who are not drawn to the church which is concentrating upon the task of religious instruction. They are seeking some church which shall express them. They want to pray, but they do not know how to pray. They must pray through the prayer which orders and expresses their intention. They want to sing, but they need a new song put on their lips. As William James says, the hall mark of the pure metal of their experience is precisely this ineffability. They can not tell what they know and feel to be true. They look to a church to speak out for them or to provide them with the vehicle for speaking out. The number of these persons is never large in any single service. But they are the first and the final touchstone of the reality and worth of all services of worship. Any insincerity, any empty formality, and above all any triviality or lack of high seriousness stands condemned in their presence— . . . To fail such worshippers—is to fail the whole conception and conduct of worship at its highest and best. We had best aim, first of all to express such persons adequately, rather than to instruct and entertain the crowd."

Either our churches must hold one service each Sunday solely for worshippers with services of other kinds held at other times, or else they should combine the elements of worship and instruction in one service on Sunday. But

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even in such a combination-service the sermon should be made simply one of the acts of worship. The entire program should keep the hearts of the congregation lifted toward God in communion with Him.

In such a service the sermon, when giving instruction, should give it with reference to the attribute and activities of God. The sermon—as well as the prayers, the singing, the Scripture reading, and the announcements—should put the crown upon Him who is ever “in the midst of them” and it is by thus lifting Him before the congregation that their hearts will be drawn out in worship to Him. Worship stimulated by any other means is apt to be formal and dead.

Happy that pastor who by the Spirit's aid kindles in his members such whole-hearted devotion to God that they spontaneously flock to the church on Sunday for the privilege of joining with one another in expressing publicly to Him their gratitude and praise and adoration.

Upon examination it will probably be found that that happy pastor comes to his pulpit each Sunday under the spell of the divine Presence (enjoyed that morning in his prayer closet) and throughout the entire service is in worshipful communion with the Master. That congregation which, under his leadership has been transformed into eager worshippers may have learned much about worship from his sermons, but they have probably learned far more as they have beheld him in the services, lost to self and absorbed in worship. Gradually they have caught his worshipful spirit and have, like him, yielded themselves to the domination of the Holy Spirit.

In other words, Pentecost has, in a measure, been repeated.

—BR—

The Foreign Mission Societies of the Northern Baptist Convention have issued a preliminary statement concerning the Report of the Appraisal Commission of the Laymen's Foreign Mission Inquiry in which the Societies: (1) Express appreciation of the interest of the laymen; (2) Deny the responsibility of the mission boards for the Commission's observations or conclusions; (3) Call attention to the fact that many recommendations of the Commission had already been considered by the mission boards; (4) Insist that “the report does our missionaries less than justice”; (5) Reaffirm the convictions held by the mission boards that “the paramount aim of the Christian missionary enterprise is to lead men everywhere to accept Jesus Christ as Savior and Lord through whom they may find the Father, and to establish among them New Testament churches which will maintain and propagate the teachings of Jesus Christ”; (6) Assure prompt study of Parts I and II of the report; (7) Refuse to accept conclusions and proposals of report but recognize the importance of the appraisal of foreign missions by the Commission. —Ex.

MUSINGS OF A CHUMP

I sure do get a lot of amusement out of Mr. George Washington Nutty. He thinks that if he gets mad at the preacher that proves to every one that the preacher has done something terrible; and gives him a just cause to quit attending church and cease to pay his twenty-five cents a week to the church. There are lots of people like poor Mr. Nutty. He never offers to shake hands with any one, but always waits to have a hand offered to him. The other Sunday the pastor failed to shake hands with him and he said to several persons: “I think I will not go back to that church again. The preacher does not like me, for he did not shake hands with me.” “Did you offer to shake hands with him?” I asked. “No, sir, I did not. It is his business to do that!” shrieked Mr. Nutty.

Yours truly,
A. CHUMP.

—BR—

Sunday, December 4th, there were ten additions to the First Baptist church of Picayune.

“VENI CRUCIFI”

Because of the severity of the persecution in Rome Peter, according to tradition, had abandoned his duty and was fleeing the city. Unexpectedly, on the Appian road, he met Jesus bearing the cross. In astonishment Peter cried: “Domine, quo Vadis?” (Master whither goest Thou?). Jesus in words of stinging rebuke replied: “Veni iterum Crucifigi” (I come to be crucified again). Stung and humbled by this just rebuke, Peter immediately returned to his post ready to suffer and die with his people. Peter fleeing the city was Peter the Carnal man; but Peter returning to suffer and die at the post of duty, was Peter the Christian, the Christlike man.

Whether this tradition is true or not we find in this incident the very essence of Christianity. Before anyone can accomplish anything really worthwhile in the Kingdom of God he, like Jesus, must pass successfully through his own Gethsemane, even if he must sweat drops of blood to do so. When one abandons duty because the way is hard, the difficulties many, he is likely to meet Jesus bearing his cross, on his way to put his heavily burdened shoulders beneath the load he refused to carry.

If we ministers are longing for bigger places, less difficulties, more pay, are we any better than the Gentiles who seek “after all these things”? If we go to the Associations and Conventions and seek to be in the hotels with the “big men” and strive in every way to get into the limelight are we any better than the Pharisees who “love the chief seats in the synagogues” and pray on the street corners “that they may be seen of men”? Are we not “Carnal, and walk as men”? Indeed are we serving “for the loaves and fishes,” or do we stand ready to be crucified for the Kingdom's sake? Until self is crucified can anyone be a true and efficient minister of Jesus Christ? Until one, like his Divine Master, stands ready to be crucified is he worthy to preach the Gospel of the Cross? I wonder.

Jonah, like Peter, also ran from his duty: but Paul, being “crucified with Christ” pressed steadfastly on through persecutions, hardship and death awaited him. To advance the Kingdom of God was his one concern “whether it be by life or by death”—Nothing else counted; Like Peter, some Christians ran from their duties and lost the joy of their salvation; but Stephen stood firm and caught a glimpse of heaven. If we ministers are longing for bigger places, with less difficulties and more pay is it possible for us to be contented, happy and efficient? A foretaste of Heaven, God's peace that passes understanding and heavenly joy is experienced by them only who, like Stephen, have learned to “hate” (put in the second place) “his father and mother and wife and children—yea, and his own life for the Kingdom's sake.”

The one trouble with the church today, is not the lack of organization, or education, or money; but the lack of laymen and ministers alike, who have passed successfully through their own “Gethsemanes, and stand, like Jesus, ready to be crucified for the Kingdom's sake.” This one thing, O, Church of Christ, thou lackest—Nothing more!

B. B. Hall,
Pastor's Study,
Rolling Fork, Miss.

—BR—

MISSISSIPPIANS IN LOUISVILLE

Perhaps one of the most meaningful days in the entire Seminary year, for the students, is the regular monthly Missionary Day. Wednesday, Dec. 14 was Missionary Day for this month. The Mississippi Group met, as usual, just prior to the general meeting of the students in the assembly, and enjoyed a wonderful message delivered by Alfred Bagby of Brazil. Brother Bagby's message was on The Problem of the Baptist Missionary in Relation to His Social Dealings With Natives.

The men composing the Mississippi Group this



Dr. William James
ROBINSON

Says

“Then they that feared the Lord spoke often one to another.” (Mal. 3:16).

This is a prophecy to be fulfilled by us daily. Children of God have much of the greatest worth to talk about; and should strive to find the rich experiences that is in store for them, and then talk about them. It is a means of enrichment and encouragement.

No wise man will choose to eat unwholesome food or drink contaminated water. It is much more important that what we say be wholesome, and God-honoring. And it is essential to our welfare that we hear only pure helpful words.

Words that are spoken in the fear of God can never die for he treasures them in the book of his remembrance.

(Continued from Page 8)

ER'S DIGEST. We enjoy it thoroughly and have come to consider it as one of the near-necessities of life. So we appreciate it for itself and more especially because it is a constant reminder of the thoughtfulness, prayers, and cooperation of those whose lot it is to guard the home base even while you look and signal encouragingly to your ambassadors in foreign lands.

Please express our grateful thanks and appreciation as you have opportunity.

With sincere regards and Christian love,

Your missionaries,

—THE ALLENS, (W.E.A.)

—O—

Caixa 2655, Rio de Janeiro, Brasil.

November 30, 1932.

Dear Friends of the Mississippi W. M. U.:

You can't imagine my delight when I received a statement saying that my name had been entered for another year's subscription to “Reader's Digest.” I was sure it was none other but members of Mississippi W. M. U. who were responsible for this expression of love and interest. I was right. The next number of the Baptist Record brought a list of names to whom you were so graciously remembering with this delightful little magazine. My name was in the list, and I most sincerely thank you and can assure you that the “Reader's Digest” will be doubly interesting from month to month because I can read, between the lines, the love that prompted this thoughtfulness on your part. Again I say Thank You.

The year 1932 is drawing to a close. Of the ten that I have spent in Brazil this has been the busiest. It has also been a very, very happy one. I shall never cease giving thanks to God for the privilege of witnessing for Him in Brazil. Often I wonder why He should so honor me when so many others want to come and can't.

Merry Christmas to one and all and may each day of the coming year bring you many and rich blessings.

Sincerely,
Minnie Landrum.

year are as follows: F. D. Hewitt, President; C. Z. Holland, Vice-President; J. L. Sullivan, Secretary; G. H. Gay, Reporter; Jack Bridges, W. L. Cooper, H. L. Eddleman, R. E. Lee, J. W. Middleton, M. D. Morton, O. R. Mosley, W. E. Richardson, G. A. Ritchey, H. E. Spell, J. W. Sturdivant, W. O. Vaught, M. C. Whitten and E. N. Wilkinson.

These men covet your earnest prayers and kind remembrance. And may we wish you a very Merry Christmas and a prosperous Happy New Year.

Out of all states making reports this month Mississippi stands near the head of the group, making 100% in all phases of work for this month.

—G. H. Gay, Reporter.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Young People's Leader—Miss Frances Landrum
College Correspondent—Miss Frances Landrum
Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.

Vice-Pres.—Mrs. G. W. Riley, Clinton Miss.
President—Mrs. A. J. Aven, Clinton, Miss.
Corresponding Secretary—Miss Fannie Traylor

Mission Study—Mrs. Edgar Giles, Avalon, Miss.
Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

I have just read that wonderful 11th chapter of Hebrews where the writer has called the roll of those who "By faith" wrought wonderful victories. Surely our committee on Monthly Missionary and Bible Topics for 1933 was led by the Holy Spirit in choosing the theme "The World's Need of The Word." There has never been a time in our experience when we need to have the daily inspiration of the Word and the manifestation of His Power through us as now.

Because of economic conditions we have had to cut off some of our workers which will necessarily put a heavier responsibility upon me and more of my time will be needed in the office, consequently I will not be able to take as many field engagements as usual. However, we are planning to have our associational institutes in January and February as last year and we hope that all society and associational officers will meet us at the place chosen by their district chairmen and their superintendent. There we can plan together for the most fruitful year we have ever had. We will need the stronger ones to hold hands with the weaker as we "Launch Out into the Deep" in our Extension Program. If we will allow the Lord to use us we will see the glory and excellency of our God. Whatever, the cost—let us put first things first in 1933, then there will be joy and gladness in our souls.

We have had a wonderful year in our W. M. U. work during 1932 because of your splendid co-operation. God still uses human aid. Will you make an attempt to enlist the smallest to the greatest in your societies to give of their love, their prayers, their gifts for the extension of His Kingdom to the uttermost parts of the world.

May the Peace of God which passeth all understanding possess your souls during this Christmas Season.

Someone has said, "Why not have a little romance in business when it costs nothing." One member of our office force has decided to add much romance to our W. M. U. business regardless of the cost. I refer to the approaching marriage, Dec. 28th of Miss Frances Landrum that will cost the Woman's Missionary Union our efficient and beloved Young People's Leader. Her resignation has been duly made to our Executive Committee and accepted. Ruskin said, "Every noble life leaves the fibre of it in the work of the world." We can in truth say Frances is leaving the fibre of her being, not only in the work of our young people but woven into the hearts of the young people themselves.

Caixa 2655, Rio de Janeiro,
November 30, 1932.

My Dear Miss Traylor:

I have been intending writing you ever since I got word that the Mississippi W. M. U. had decided to send us the Reader's Digest for another year, and am going to get this off on this boat for sure, as Mr. Allen is writing—almost getting ahead of me. We have enjoyed that periodical to the fullest—it is the one thing that I have not missed reading each month, for its small form makes it easy to carry along and read in spare minutes when waiting for a street car or a train. Miss Mallory told us about how much she enjoyed it when here and when the copies began coming it did not take us long to agree with her in listing it as one of the best magazines for busy people, if not the best. So please express my hearty thanks to the Mis-

Our Young People's Column

"What I have written, I have written." Miss Lackey opens her lovely book of poems with this thought and I would use it in writing my last Young People's Column.

The year has held many things for us and I wish that we might view the Book of 1932 in terms of punctuation.

The question marks stand for our desire to learn and seek new methods; the dashes, for numerous interruptions that have come; the semicolons for the pauses that have come during our Week of Prayer; the quotation marks for our messages on Stewardship during the Declamation Contest; the hyphen for the distribution and joining together of our denominational program during the State Assembly; the asterisk for the omission of 7 "Window" subscriptions, and 300 "World Comrades" that we lack on our quotas; and then the exclamation points for emphasis on our House Parties and conclave. How happy we were over your presence and cooperation there, and I pray that we prove our gratitude to our Christian colleges by attending them after high school graduation.

Now for a final period for the completion of our year 1932, and not only that for me but the completion of my work as your Young People's Secretary. Please let me express to each of you my deepest gratitude for every privilege and opportunity that you have given me and assure you of my hearts sincerest love as you continue this work that is such a real part of my life. I trust that there may be a hyphen here, now, instead of a period, because the hyphen stands for a joining together, and I pray that our hearts may always be united in His love and service.

I commend unto you every plan and effort promoted by our office this year. Due to a drastic reduction in our apportionment, our force will necessarily be cut, therefore it behooves each of us to stand in our place and work and pray courageously.

"And now unto Him that is able to keep you from falling and to present you faultless," I commend you.

"I have no greater joy than to hear that my children walk in the truth."

—John 3:4.

Mississippi women for their thought of us. Of course I am only an in-law, being married to a Mississippian, but during our furlough home I came to know and love a goodly number of the fine folks in that state.

We keep increasingly busy—as the work grows and numbers are reduced and funds cut off, the demands on one's time and strength increase proportionately. We are scandalously healthy, however, so manage to stand up under the strain

pretty well. The three of us, Minnie, Mr. Allen and I, are about the healthiest folks about, I think, and we thank the Lord for our health. This past year saw the largest number of baptisms of any year here in the Federal District and over twice as many in our little church in Richardo de Albuquerque. On January first we will organize a new church from a nucleus going from our church which makes us happy though it does cripple us a bit as to workers for the time being. Our young people are developing rapidly, however, and are taking over a lot of responsibility that perhaps otherwise they would not have a chance to share in if a new organization were not made. I am a great believer in putting responsibility on folks (even if they fall down lots of times under it!)

We plan to have our annual D.V.B.S. in January and are going to use a big bunch of Intermediates in it instead of having that department, partly because of lack of funds, and partly because we are on the outlook for new material for Sunday School officers and teachers. Down here, at least, it is one of the best ways of discovering talent for the Lord. Pray for us the last half of January during it, for we will have about fifty percent from Catholic homes and we try during those days to fill their hearts and minds so full of the gospel through song, story, and memory work that the seed sown will bear fruit in the future.

Greetings to Miss Lackey. And a happy Christmas time to you. Times are hard there for many, but nothing can take away the richness of a Christmas that includes Christ. I am enjoying learning by heart the two passages in Luke 2 and Matthew 2 with my Juniors to say together on Christmas day. Seems like it ought to be an annual custom—to have stowed away in the heart that sweetest of all stories to be repeated together on the day that commemorates His birth.

Love and many thanks from
Edith A. Allen.
Nov. 30, 1932.

Dear Miss Traylor:

The Reader's Digest came the other day and I noticed in the Baptist Record that the W.M.U. of Mississippi is the kind sender of it. When we left I wanted very much to subscribe for this magazine but as we had to pay a good part of our traveling expenses we had to leave off many things we would liked to have had. Now that the good women of Mississippi have sent it we are indeed grateful. We are not only thankful for the gift, which we really wanted first in the magazine line, but that we were remembered by the W. M. U.

Our work here is moving on very nicely and we are indeed glad to be back again. The churches in the Federal District baptized more than three hundred last year and with the depression and a revolution on they gave more to the causes than the previous year.

Many, many thanks for the Reader's Digest.

Yours most sincerely,

J. J. Cowser,
Rio de Janeiro, Brazil, S. A.

Rio de Janeiro, Brazil.
November 30, 1932.

Dear Friends and Fellow-workers:

I want to express to the dear good Baptist women of Mississippi our appreciation of their kindness in remembering us with THE READ-

(Continued on Page 7)

The Baptist Record

Published every Thursday by the
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Board

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P. I. LIPSEY, Editor

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your renewal promptly and give your old
address as well as the new when writing us
for a change. If you do not send in your
renewal your name will be dropped from
the list.

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Drive, N. E. Atlanta, Ga.

East Mississippi Department

By R. L. BRELAND

Rev. John R. Breland, of Neshoba
County, has located at Deemer near
to Philadelphia, and will serve
churches out from there also. In
connection with Deemer he serves
Good Hope, County Line and Beth-
saida.

The church at Bethsaida, Neshoba
County, of which Rev. John R. Bre-
land, of Deemer, is pastor, is arrang-
ing to celebrate its 50th anniver-
sary sometime next spring. This
good church was organized 50 years
ago and Rev. G. W. Breland, an
uncle of the present pastor, was the
first pastor and served the church
for more than 20 years consecutive-
ly.

The writer bought a copy of Dr.
J. W. Ham's book of sermons,
"Good News to All Men," recently.
He has gotten much joy and in-
spiration from reading the fourteen
sermons by this prince of preach-
ers. It costs only 50c now, from our
Baptist Book Store at Jackson.

I spent most of the time while
the State Mission Board was in ses-
sion last week listening in on this
body that is charged with a big
task. I am not a member of the
body, Hon. G. E. Denley being the
member from Yalobusha Associa-
tion, so I was just an interested on-
looker. It seemed that the brethren
realized the seriousness of the sit-
uation and went to work prayerful-
ly and earnestly to try to carry on
for the Master. The members of the
board are our best brethren and
did what they thought was best for
the cause. If we will back up the
work that they laid out somehow
we are going to come out of the
present situation to the glory of
God. I did not see everything like
the majority of them did in some
instances, but would I have done
better had I been in their place?

They did many things they did not
want to do, but they had to act in
view of conditions. So let us pray,
go forward and trust God. He is
with us, and we cannot fail.

Rev. W. H. Thompson, one of our
best preachers, and his good wife
are now taking a vacation with a
daughter at Forest. He was pastor
at Port Gibson and owing to de-
clining health he is resting for
awhile. It is hoped, and let us pray
to that end, that he will soon be
strong again and back at the work
he loves so well and in which he is
so proficient.

Rev. R. G. Joiner resigned at
Waynesboro where he has been pas-
tor for a number of years, but he
will remain in Wayne County for
awhile. It is rumored that perhaps
he will be asked to continue with
the Waynesboro church.

While at the board meeting was
sorry to hear of the serious illness
of a number of good brethren and
sisters. Among those sick were
Pastor J. J. Mayfield of Canton;
Dr. B. G. Lowrey of Oxford; Mrs.
T. W. Young, wife of Dr. T. W.
Young, of Corinth; Miss Ethel
Lightsey, daughter of Rev. L. E.
Lightsey, of Louin. May they soon
be well.

Dr. R. B. Gunter was elected for
the thirteenth time as Correspond-
ing Secretary of our state mission
board. During these years he has
practically kept us out of debt,
which shows good business judg-
ment as well as religion. Many state
boards are several hundred thousand
dollars in debt. His wisdom and
business judgment will be greatly
needed next year as the educational
work has been given over to this
board. If any one can find a way
out, Gunter can.

Dr. P. I. Lipsey has been editor
of the Baptist Record almost, if
not quite, as long as Dr. Gunter
has been secretary. The paper has
greatly improved under his admin-
istration. The fact that it became
necessary to reduce the paper in
size was no fault of his. If the pas-
tors of the state had supported the
paper and asked their members to
take and pay for the paper, it would
be in a flourishing condition now.
Brother pastors, let us do that now
and help one of the best agencies
of our denomination.

As stated last week, the Coffee-
ville Baptist Church will dedicate
its new house of worship the first
Sunday in January, 1933. Dr. R. B.
Gunter, of Jackson, and Dr. W. D.
Powell, of the Foreign Mission
Board, have agreed to preach. The
church members though hard hit by
financial conditions just like other
folks, have rallied to the call and
will pay off all indebtedness. This
church has as loyal bunch of men
and women as any church. Q. B.
Gray, our efficient depot agent, is
out treasurer and chairman of
deacons. He is a good one too.

"The cheap, easy, flabby, spine-
less preaching and teaching in some

quarters today in acting as a chloro-
form to the souls of lost men, and
they are slipping down into eternal
ruin because of compromising
preachers."—J. W. Ham. Tell it!

For emphasis I repeat what Dr.
Lipsey said in the Record last week:
"People often ask if it is wrong to
do this or that, because they are
seeking some justification for doing
a wrong which they have already
determined to do." Nine times out
of ten when people ask such ques-
tions it is because they know it is
wrong to do the thing inquired
about, but are going to do it, or
have already done it, and want to
involve the other party in their
justification of their act.

When attending conventions and
board meetings one good man who
used to always be present is sorely
missed. This man is Rev. L. E.
Lightsey. He could always be found
around the book table ready to sell
you some "splendid good books." We
regret to see his kind drop out
of the picture. May the Lord bless
him.

Another faithful servant that we
are missing these days is our
dearly beloved Rev. J. P. Williams,
of Mendenhall. He has served his
day and generation well in the
Lord. He is still active and useful
but does not attend the public gath-
erings regularly. He is writing a
book it is said. It is anxiously
waited to appear.

SUNDAY SCHOOL ATTENDANCE DECEMBER 18, 1932

Jackson, First Church.....	280
Jackson, Calvary Church.....	214
Jackson, Griffith Mem. Church.....	153
Jackson, Davis Mem. Church.....	275
Jackson, Parkway Church.....	55
Jackson, Northside Church.....	21
Meridian, First Church.....	408
McComb, First Church.....	218

B.Y.P.U. ATTENDANCE DEC. 18, 1932

Jackson, Davis Mem. Church.....	183
McComb, First Church.....	108

UNDER THE SHADOW OF THE ALMIGHTY

By Massye Ferguson Clark

In a beautiful little concrete-
block house owned by a doctor and
his wife lived a minister, his wife
and three small children. They were
there temporarily, awaiting a call
from some church or churches, and
time was fast speeding. Two months
rent was past due and yet—the
churches were so slow in acting!

The minister, a college and Semi-
nary graduate wore clothes that
would have been a discredit to the
most humble workman of any pro-
fession, but he was a firm believer
in the old adage, "Pay as you go"
and he and his family had learned
to do without things they could not
buy. His wife had one Sunday dress
that was getting thinner and shab-
bier by each wearing, a worn and
saggy coat her sister had tired of
which had once been beautiful, but
by constant wearing and not even
a mere pittance on hand to have it
cleaned and pressed, looked forlorn

and drab. She, too, had spent four
years in college and one happy,
glorious year at "House Beautiful,"
the W. M. U. Training School. The
children—(It breaks my heart to
speak of them) two dear, little girls,
eight and five—a precious boy of
six had no shoes except those that
let little toes peep out and thin
little garments and barely a change.

Christmas was coming! The birth
of the Christ Child was soon to be
celebrated once more. There was on-
ly one week until Christmas, and on-
ly fifty cents in the house! Very
soon, perhaps, that must go to buy
a little gasoline for the car even
though the family might have to
go hungry. One church about 85
miles distant had called this preach-
er for quarter time service, and on
one occasion he had made the trip
and returned with the whole sum
of one dollar and twenty-five cents.

To make matters worse, the wife
had only a few months, past, under-
gone a serious operation and was
weak, so weak and nervous yet. She
washed and ironed some every day
that the family might go clean. She
had done very little of this kind of
work before, and it was very hard
on her now.

But Christmas was coming!
Christmas was coming! even though
they were not prepared. The chil-
dren were counting the days. "Sure-
ly Santa will bring us lots and lots
this Christmas, Mother, because we
are so poor. Mother I am going to
ask him to bring us some money,"
said the little boy, his eyes gleam-
ing at the thought of the longed
for things money could buy, but the
mother's heart felt like lead.

"Oh, Mother, can't we write to
Santa like we did last Christmas?"
they pleaded. They knew not the
sacrifice it involved to use paper,
envelope, and stamps, from their
meager supply. But the letters were
written, and they were very happy,
but the blinding tears would not
stop as the mother saw what they
wanted most and knew they would
not have. All three wanted roller
skates, two wanted bicycles, one a
pedal car, the boy asked for MON-
EY, one desired things for Mother
and Daddy, and the eldest little
girl requested a Bible in a leather
binding with her name printed in
golden letters on it.

Aunt Mary, the Mother's sister
who had taught Primary work for
a number of years had always sent
them lovely toys, books, and pret-
ty clothes. Since she married a man
of great station and wealth, she
seemed all absorbed in her new re-
lationship, and had little time left
to think about them. Would Aunt
Mary remember them this time? Her
gifts usually came about ten days
before Christmas and the Minister's
wife knew she would not send them
at all unless they came one day
very soon and time was speeding.
Each day brought Christmas near-
er.

Thoughts like these harrowed
deep into the Mother's heart. The
father had little desire for food,
and though jolly on the surface, in
his eyes there was a pathetic look
that none but his wife knew the

(Continued on page 16)

The Sunday School Department

SUNDAY SCHOOL LESSON FOR DEC. 25, 1932

Prepared by
L. D. Posey, Jena, La.

Subject: God's Gift to Men. (Christmas Lesson).

Golden Text: For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him, should not perish, but have eternal life. John 3:16. Scripture for study: Luke 2:1-20; for supplemental study: Matt. 1:18-25.

Time and Place: Bethlehem, five miles south of Jerusalem, and according to tradition, Dec. 25, B. C. 5, corrected date.

Note: Let me state here that since the birth of Christ was made the date of reckoning time, it has been discovered, with almost, if not entire certainty, that a mistake of four years was made in the calculation. That mistake has been corrected, and since then, the birth of Christ has often been written, "B. C. 5." The simple meaning is, if no mistake had been made at first, all our dates would be four years further advanced than they are. In other words, this would be A. D. 1936, instead of A. D. 1932.

Introduction

Since for the first half of next year, we are to study the life of Christ as presented by Mark's Gospel, and since he says nothing about the birth and childhood of Jesus, this closing lesson for this year, makes the first lesson, in point of fact, for next year. Without an inspired account of the birth of Jesus and the events connected with it, it would be hard for us to build in our minds, the right kind of history of His life and work. Stated differently: Unless we know Him as the Son of God, begotten of the Holy Ghost, and born of the Virgin Mary, then there is the danger of thinking of him as the master magician among men, instead of God clothed in human flesh, and living as a man among men, and doing the miracles He did because He is the Omnipotent God.

As to the historical corrections of the statements made by Luke in connection with the birth of Jesus, that is no longer questioned by sane men. Luke was guided by the Holy Spirit, knew whereof he spoke, and therefore, made no mistakes.

Again this writer is confronted with the impossible. Nothing new can be said of this often discussed subject, and there is but the barest possibility of repeating in an interesting way what has often been said, and that by others. I confess my limitations, and beg for the use of the mantle of charity in judgment of what is here presented.

The Lesson Studied

"God's Gift to Men," of Jesus Christ to save from sin those who trust Him, is the most important question that ever engaged the mind of man. The most terrible and

ever present fact with man, is sin. That the entire human family as moral creatures, and the whole material world of animate and inanimate beings and things, are under the awful blight of sin, there can be no denial. The still further fact is just as constantly and stubbornly before us, that we cannot by any means whatever, remove from us this terrible fact and blight of sin. That being true, if these are ever to be removed, it must be by an act of Divine grace. This we have in the Person of Jesus Christ. This Person and the facts connected with Him are the pivot upon which all things else material and spiritual, both for time and eternity revolve. Remove Him and all is chaos.

That the advent of Christ into the world would be accompanied by other things supernatural, should have been expected. Some of those had been foretold if not understood. Among those foretold were His Virgin birth, the place of His nativity, and His human lineage. Furthermore, the prophecy of Daniel had revealed the date when "Messiah (should) be cut off, but not for himself"; Dan. 9:26, so the informed Jewish world was one of expectancy for His advent. Knowing when He would "be cut off," they knew His appearance would be somewhere within a generation of that date. No wonder it had been revealed to Simeon that he should not die "before he had seen the Lord's Christ." Luke 2:26.

Six months before the birth of Jesus had been the birth of John the Baptist. There were miracles connected with his birth. Where these were known the expectancy of the birth of the Messiah had been heightened. But aside from prophecy, there were other things that pointed to the imminent appearance of something of mighty portent. The moral rottenness of mankind in general, and that of the official class of Rome in particular; the worship of the Emperor as divine; the hypocrisy and moral turpitude of the religious leaders among the Jews; the exaltation of tradition above the revealed will of God; all of these had apparently reached their limit, and were causing the humble thinking people of the age to expect some sudden mighty change. But how differently God does things from the way man would do them. The world's greatest event was marked by the birth of a baby in a barn, then placed in an ox trough surrounded by domestic animals. But angels watched from heaven over that sacred place. Then the leader of the heavenly choir, first sounded earth's most glorious message in the ears of humble shepherds as they guarded their flocks housed in the sheepfold on Judea's frosty hills. Suddenly the leader was surrounded by his heavenly throng who pealed forth their glad refrain, "Glory to God in the highest, and on earth

peace, good will toward men." Luke 2:14.

At once those shepherds seized the suggestion of the angels, and went to Bethlehem where they found all things as they had been told. Immediately they began to tell abroad the wonderful things which they had heard and seen, and so, became the first to tell to the world the most wonderful event in all her history, and to mankind the one fact without which hell would be the eternal portion of all without exception.

But strange as it may seem, multitudes who claim this Jesus as their Savior, celebrate the anniversary of his birth by drinking intoxicants and otherwise debauching themselves and others about them. With the recent Democratic victory which demands the repeal of the Eighteenth Amendment, this Christmas will be marked by the greatest debauchery in twelve years, despite the awful distress, poverty and wretchedness throughout the world. God grant that every murder, every death caused by drunken drivers, every tear of heartbroken wives and mothers, every scream of starving children made more piteous because of the legalized sale of beer; God grant that all of these shall, like Banco's ghost, stare in the faces and ring in the ears of United States Senators and Congressmen, who, in obedience to their bloated whiskey bosses have commanded them so to vote. A large number of those who will vote to legalize beer for this Christmas, claim to have been redeemed by the blood of this same Jesus. How can they claim that when they give their voices and votes to the Devil's greatest agency for filling hell with lost souls? "By their fruits ye shall know them."

In conclusion let me say that just as prophecy and world conditions pointed to the first advent of Christ with unmistakable certainty, so do the same now point to the imminence of His second advent, and that with as much certainty as they did His first. But as the scribes and Pharisees were blinded by their ignorance and preconceived opinions rejected and crucified Christ, so now those of us who understand the "signs of the times," and proclaim the glories of the premillennial coming of Jesus, are accused of pessimism, and laughed out of countenance. But thank God these unmistakable evidences have awakened even H. G. WELLS, H. L. MENCKEN, BERNARD SHAW and OSWALD SPENGLER. While they have not yet repented, they have admitted there is no human hope for this world. May God grant their salvation, and hasten the coming of Jesus to reign on earth.

This closes another year's work for me in this capacity. If it has been worth anything to any one I

HEALING HUMANITY'S HURT

A Baptist Institution where the Ministry of Healing may be practiced by those who wish to serve their fellow man. GIFTS AND LEGACIES ARE SOLICITED. SOUTHERN BAPTIST HOSPITAL, New Orleans, La.

am glad, and to God be all the praise.

Wishing all the readers of The Baptist Record a Merry Christmas and Happy New Year, I am your Brother in Christ Jesus.

—BR—
CARROLLTON, ILL.

Thirteen inches of snow did not stop the work at Carrollton, Illinois. Every church in town united to help their Baptist brethren. Although no revival had been attempted in the city for more than five years, and skeptics said it could not be done, still the Lord demonstrated His power. The attendance was excellent and the interest such that the church, as well as pastors and members of other churches, united in an earnest request that the meeting be carried on beyond the three weeks it was possible for me to preach and sing with them.

The history of that Baptist church is interesting. One hundred and six years ago a group of six people were excluded from a nearby country church for "harboring a Baptist Missionary" (Rev. John Mason Peck). Coming into the county seat, Carrollton, these young people organized a church. Today it has over three hundred and fifty members and a church plant, including an educational building, that cannot be excelled.

Returning via Chicago, I heard Dr. H. M. Virgin give his reaction to the now famous Missionary investigation recently announced by a committee of fourteen after its world tour. Dr. Virgin spoke "negatively" and in no complimentary terms. I should like to have heard his address on the following Sunday when he proposed to speak "positively" on the same subject. Dr. Virgin's ministry in the Windy City is being greatly blessed.

My December engagement is a song revival at Picayune, Mississippi, December 5-18th.

—E. O. Sellers.

THEY NEVER GET OLD

A West Virginia farmer was surprised to see a neighbor approaching his house, gun in hand. He sauntered out on the porch. The neighbor told the farmer that from a near-by hill he had seen a wildcat go into his barn. "Anybody in the barn?" asked the anxious neighbor. "Yes," volunteered the farmer, "my mother-in-law is in the barn but the wildcat went in and he will have to get out the best way he can." The Pathfinder.

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CAPUDINE

CHARLES H. GABRIEL—AN APPRECIATION

Ernest O. Sellers

"Gabe" went before us, a few weeks ago, to join that galaxy of gospel singers and writers who received their great inspiration and opportunity as one result of the labors of Dwight L. Moody. Only one or two yet are with us, the most conspicuous being Mr. George C. Stebbins now nearing his nineties and awaiting his summons. Two others, widely known of that generation, Mr. Peter Bilhorn and Dr. E. S. Lorenz, are still with us.

Ira D. Sankey, C. C. Case, the McGranahans, W. H. Doane, William Kirkpatrick, D. B. Turner, E. O. Excell, John R. Sweeney, P. P. Bliss, Philip Phillips, E. A. Hoffman. These are names that will ever live in the field of gospel song, the value of whose work eternity alone will reveal.

Mr. Gabriel began in Iowa, as did most of the others in a most inconspicuous manner. He played in the village band, sang in the church choir and "picked up" his musical knowledge as best he could.

Having no instructor, (he told me that he never took a harmony lesson in his life) did not prevent his going ahead to express the musical aspirations and emotions of his soul. While living in California his compositions attracted the interest of publishers in the east and resulted in his moving to Chicago, the city that more than all others combined has been such a center for gospel song leaders, composers and publishers.

It was amusing to hear Mr. Gabriel describe his entrance into Chicago to begin his great career. Wearing a long frock coat, tall hat and huge flowing tie, his was an amazing figure. No one laughed more heartily than he over his appearance in those early days.

God gave him a peculiar gift for melody and no small ability to write. Under the pseudonym of Charlotte G. Homer, or simply, C. H. G., he composed the words of many of his most famous songs. The list of his printed songs, and every writer knows how small a proportion of his manuscripts ever appear in print,—runs well into the thousands. His songs have been printed and sung millions of times. It is estimated that his so-called GLORY SONG has been printed 13,000,000 times. It even found its way into the select pages of the LADIES HOME JOURNAL. The late Charles M. Alexander, in his labors with Drs. Torrey and Chapman, carried that song literally to the four corners of the globe.

Mr. Gabriel, however, turned his hand to other forms of sacred song. Cantata's, anthems, selections for church festivals, like Christmas and Easter, male quartette music, music for Sunday schools and the editing of books, compiling of hymnals and the like. His biographical sketches and brochures, like "Church Music, Yesterday and Today," are interesting and instructive.

Mr. Gabriel was not conspicuous as a teacher, a song leader nor a

soloist like a majority of his conferees. He did, however, make himself famous singing duets with Mr. E. O. Excell. His light high tenor voice peculiarly fitted the deep heavy base of Mr. Excell and the two were in great demand for those huge young people's conventions so popular in the early days of the Christian Endeavor and kindred movements, also for the great International Sunday school conventions.

"Who is going to take our place?" he once exclaimed to me. (He was nearly the age of my mother). "I do not see anyone on the horizon." His question is a pertinent one. Without doubt the tremendous popularity of the gospel song, such as characterized his beginnings, has somewhat waned. But a great majority of the churches continue to use these songs and the choirs, particularly of the numerically smaller churches, will ever be looking for those "choruses"—I call them glorified or elaborated gospel songs,—and simple anthems such as Mr. Gabriel so successfully gave to the American public over a period of nearly forty years.

No one, much less than he himself, would claim for his work a comparison with the master musicians of all time. But Mr. Gabriel did touch the hearts and emotions of millions of this earth and brought us all nearer to Him who is the true inspiration of every child of God.

Mr. Gabriel once told me that only one of his songs, "Where the Gates Swing Outward Never," had a story behind it. His son was leaving New York for World War and said, "Goodbye Dad. If we don't meet here again we will up yonder where the gates swing outward never." His favorite of all was, "Just When I Need Him Most."

One of my last communications from him was a note telling of the departure of his wife and enclosing a song he had composed as a result, one breathing of the great reunion we are all looking forward to. Personally I feel a great loss, a sense of loneliness, in the home going of Charles H. Gabriel. In this I know I have much company.

The Baptist Bible Institute,
New Orleans, La.

THE STORY OF MY CONVERSION

By a Baptist Bible Institute Student

Who knows how many little hearts well up with love and surrender themselves to the Saviour to the strains of that classic of children's songs, "Jesus Loves Me"? Whether this was the occasion of my conversion I don't know, since I am unable to recall the moment when Jesus came into my heart, but that little song was one that was very dear to my childhood. I knew it was a "true song" because I had seen a picture in my Hurlbut's of Jesus with children clustered around his knees; and mother had told me the story of how he said, "Suffer little children to come unto me." How I longed to be one of those little ones standing there, listening to the descriptions of the scenes by the wayside, the tales of the sea, and

the teachings of the Kingdom of Heaven which he said was made up of such as we were,—the children in the picture and the little girl who was I!

If there was a definite experience of conversion it came before the mind began receiving indelible impressions. The occasion of my baptism was in my eleventh year, after a series of sermons at the First Baptist Church in the small town which the family then called home. The pastor had stressed baptism as a command of Jesus, and "If ye love me, keep my commandments," was a memory text that was often in my mind. Four of my playmates and I put our hands in that of the pastor one Sunday morning after the service, and that night followed the example of Jesus by being baptized.

The years that have followed, I regret to say, have not been years of consecrated service. There are times when I must grieve my Master sorely at the slipshod work I do for him, and more sorely yet when I fail to witness altogether. Each recognition of failure brings a higher resolve only to be followed by the realization that that too has to be laid at the Saviour's feet with a halting apology, a plea for forgiveness and a claim on his everlasting mercy and sustaining hand. Often the tempter comes and in a voice that is so easily mistaken for

that of conscience says, "You have no definite experience of conversion, no testimonial of your surrender to give. You fall so far short of what you should be—how do you know you are saved?" Those hours are black, full of scalding tears and dark misgivings, but after going to my Keeper for rest for my weary, heavy-laden heart, I often can hear the echoes of a child's voice singing:

"Jesus loves me, this I know

For the Bible tells me so.

Little ones to Him belong,

They are weak but He is strong."

And out of my woman's heart well strains in answer sweeter than those of any symphony: "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another."

—BR—

Traffic Cop—Hey, lady, you can't make a right turn here.

Lady Motorist—Why not, I'd like to know?

Traffic Cop—Well, a right turn is wrong here—the left turn is right. If you want to turn right turn left and if—aw, go ahead.—Evangelical Crusador.

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The Children's Circle

MRS. P. I. LIPSEY

O LITTLE TOWN OF BETHLEHEM

O little town of Bethlehem,
How still we see thee lie!
Above thy deep and dreamless sleep
The silent stars go by.
Yet in thy dark streets shineth
The everlasting Light:
The hopes and fears of all the years
Are met in thee tonight.

For Christ is born of Mary,
And gathered all above,
While mortals sleep, the angels
keep

Their watch of wondering love.
O morning stars together
Proclaim the holy birth,
And praises sing to God the King,
And peace to men on earth.

O holy Child of Bethlehem!
Descend to us, we pray:
Cast out our sin and enter in,
Be born in us today.
We hear the Christmas angel
The great glad tidings tell;
O come to us, abide with us,
Our Lord Emmanuel.

(Phillips Brooks)

My Dear Children:

Is not this a lovely hymn I have given you this week? While we are thinking so much of the nice gifts we have for those we love, and of those we will, so soon now, receive, let us think of the Greatest Gift that was ever prepared for us: of the great Salvation that the Lord Jesus, born in Bethlehem, gave His life on the cross to buy for us. There are so many ways now, dear children, to show our thankfulness to Him: so many people are poor, so many are hungry, so many are far from home! If we are better off than they, and I'm sure we are, can't we help them, during these happy days that are just before us? Something to eat, some garment that will help to keep out the cold, kind words that perhaps are rarely given them—these are not much to give. Jesus says, "Inasmuch as ye did it unto one of these my brethren, ye did it unto me."

I'm printing just two little verses that mean that we must try to be, as Jesus was, a blessing in our homes through all the year.

"Not only in the Christmastide
The holy Baby lay,
But month by month his home be
blessed.
And brightened every day.

Each season holds its light divine,
Its glow of love and cheer;
For Christ, who lives for all the
world,
Is part of all the year."

I'm wishing for you every one a merriest of Christmases, and the happiest of bright New Years! We won't have any paper, any Baptist Record, next week, so this is my last chance. I hope that all of you who are sick are going to get well in time and that you are going to have lots of fun.

Two of our Jeannie Lipsey Clubs have already sent their money, Fannie Mae Henley, always faithful, and our always prompt Friend at Clarksdale. And you will see what good news our Friend has for us, a new member and a dollar a month more for us! Then you will notice, too, that Mary Ruth Denman has sent us a dollar for the orphans, and Miss Vera. We are so grateful to all these.

Much Christmas love to you all,
From,
Mrs. Lipsey.

Bible Questions No. 25, Dec. 22nd. The Resurrection of Jesus:

Luke 24:1-4

1. What good tidings did the two men at Jesus' empty tomb give to the women who had brought spices to put on His dead body? Luke 24:6.

2. What were the names of these women?

3. To whom did the women go first to tell the good news?

4. Did they accept what the women told them?

5. Where were the two friends going when Jesus joined them?

6. Did they know Him? Why not? Luke 24:16.

7. What were they unhappy about?

8. Should you not have been glad to listen to Him as He went through the Old Testament and pointed out all the Scriptures that pointed to Him, explaining them to them? Was He not the greatest of all Teachers?

9. When did they know Him? Luke 24:30, 31.

10. From what place did Jesus ascend to heaven? Luke 24:50; Matt. 28:16.

Clarksdale, Miss., Dec. 11, 1932
Dear Mrs. Lipsey:

A new member for Jeannie Lipsey Club No. 4. \$2.00 for Orphanage, \$1.00 for B. B. I.

"Friend."

Now, this is a nice Christmas gift for our Page, dear Friend! I believe you have now the largest Jeannie Lipsey Club offering of any club now. We are delighted to have the new member; whether she (or he) be one month old, or 14 years, or 45, she (or he) is very welcome. A happy Christmas to you both, and thank you.

—o—

Bay Springs, Miss.
Dec. 9, 1932.

Mrs. P. I. Lipsey,
Clinton, Miss.

Dear Mrs. Lipsey:

I am sending \$1.00 to be equally divided between the Orphans and Miss Vera Martin. I think she is sweet and kind to teach those little children.

I am six years old and in the first grade. I love to go to Sunday school and Sunbeams. I'm saving my nickles and dimes for the Lottie Moon Christmas offering.

Mary Ruth Denson.

So glad to hear from you, Mary Ruth, and so pleased to get this good gift for our two causes. We thank you. I believe you are the youngest giver to the Lottie Moon offering that I know. It is a mighty good thing to give to. Come back to see us when you can.

—o—

Olive Branch, Miss.
Dec. 6, 1932.

Dear Mrs. Lipsey:

I am send you Jeannie Lipsey Club No. 1 dues for November.

Your little friend,

Fannie May Henley.

It's mighty nice to hear from the founder of the Jeannie Lipsey Clubs, with her generous gift for Club No. 1. Thank you so much. But you were too busy to write a long letter, Fannie May, weren't you? Were you making Christmas gifts, or getting over the flu?

—o—

Tchula, Miss.
Dec. 12, 1932.

Dear Mrs. Lipsey:

First I want to thank you for the two copies of the Record. It was sweet of you and we enjoyed reading them. Mamie, who is superintendent of the Primary Department, wants our Club to have a short part in the opening exercises soon after Christmas. What do you think would

be nice for us to do? We will send our dues soon.

Love,

Annabel Burney.

I will try to send you some little things that may help, Annabel. Love to your J. L. Club.

—BR—

INCIDENTS OF THE REVIVAL IN THE CHINESE BAPTIST CHURCHES OF THE NORTH CHINA MISSION

—o—
III

Chefoo, Shantung China,
July 15, 1932.

Dear Brother Pastor, Brethren
and Sisters:

You who pray for the work out here and contribute of your funds for saving of the Chinese will be interested to receive another letter giving a few incidents in this great revival movement, where God is blessing so many. Please accept this as a personal letter from the one whose name the envelope bears, and pray that the revival will not only spread throughout China, but that God will also revive His people in the homeland and increase their interest in foreign missions.

In the densely populated county of Pingtu, Shantung, where the revival began and the churches have been greatly revived, there are now villages in which every family has one or more saved persons, and in some villages nearly every one has accepted the Lord. Is this not glorious news to all who love God our Savior!?!? Even during wheat harvest meetings went right on. Some coming into the meetings at night fell asleep from sheer exhaustion, desiring rather to pray than to rest.

At one of these villages a missionary dared not sleep a few years ago, for local bandits were expected to attack at any time, which meant looting and burning of the village and possible carrying away of missionary and leading Chinese for ransom or death. But since the revival began that whole community is different. Recently this same missionary slept there safely with doors open and walls down. One could not ask for more peace than now reigns in that region. Forty odd were baptized in the village this spring.

Another story is told of a gospel tent which was not being used for lack of funds and workers, now repaired and being used by laymen in Pingtu county, as at Tsinan. An organized band of desperate robbers planned to break up the meetings and take the tent. The brethren were advised to move elsewhere in order to save the tent, but replied, "No," preferring to pray earnestly for salvation of these robbers. The result was that the young bandit leader was stricken blind and a swelling came upon his face. This frightened him greatly. He realized it was from the Lord, and came to the tent confessing his sins and asking for prayer. Converted, his sight was restored and the swelling left. Later he went to Pingtu city and joined a Bible class. His life has been wonderfully transformed. This man had heard the gospel in a Christian day school when a child, but resisted

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and has served the devil rather than God. Those who know him believe that now he will give the remainder of his life to preaching. There have been between two and three thousand conversions in Pingtu county this year. No less than one thousand have been baptized!

At another village God's Spirit seemed to fall upon the people like fire. They fell before Him, asking for forgiveness and salvation. During a meeting the speaker arose from prayer only to see his congregation leaving the house. He found that old Sister Kiao, who had been sick and was carried to the meeting, had gotten up, walked out, and was on her way home, third of a mile away, to tell her family she was healed. The village people marvel, for she had not walked for twenty years and was known to be helpless. She is still walking, and, with others, is praising God. The church is now too small, so at night two separate meetings are held.

A Christian son of this woman who was healed, clerks in a store in Tsingtau. He went to see his mother and to rejoice with her. Seeing her, a revived church, and the salvation of many of his people, he also reconsecrated his life to the Lord. On returning to the big port city he persuaded his employer to let him go out to witness for the Lord. The very first night he happened to go into a prayer meeting where some one was telling of the healing of his mother, but the leader was not sure that this and other reports of healing were true. The young man was quickly on his feet to testify to the healing power of his Lord, and preached Christ to those who had come. He continues to witness for Christ with that zeal which has taken possession of so many. The husband of another Christian woman, who had been healed after many years of helplessness, lives here in Chefoo, where we are writing at this time. His family telegraphed him and he immediately went to his home, some distance interior, to see his wife and to praise God. He, too, has reconsecrated his life to the Lord, is preaching His Word, and many of his village are being saved.

It rejoices one to hear also of how God is now graciously and marvelously blessing His work in the Laichowfu field. We were permitted to labor there before moving to Harbin. A man who went home from up our way and was converted in the Laichowfu meetings was met

(Continued on page 13)

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LIQUID - TABLETS - SALVE

VS.

EPIDEMICS

B. Y. P. U. Department

"We Study That We May Serve"
AUBER J. WILDS, General Secretary
Oxford, Mississippi

The New Overland church of Newton County has recently held a B. Y. P. U. study course with 28 taking the examination. The course was conducted by Miss Ruby Moore, who is a former student of Woman's College, Hattiesburg, Mississippi, and assisted by pastor, Rev. J. L. Moore of Union, Miss.

Our union was re-organized, having the Senior union with three groups. New officers were elected as follows:

Mr. Hubert Henry, president; Mr. Leon Gordon, vice-president; Miss Bertha Vance, corresponding secretary; Miss Audie Byram, recording secretary; Miss Winnie Barfott, treasurer; Miss Mary Francis Moore, Bible reader's leader; Group Captains—Miss Alice Byram, Miss Myrtle Henry, Mr. Harold Gordon; chorister, Mr. Otto Barfott; pianist, Miss Myrtle Henry.

We have a bunch of young people who are wide awake, enthusiastic about the Lord's work and worshipful. I am glad to say that we are not a satisfied union. It is our desire to learn more of God's will and to continue climbing until we have reached the goal which He has outlined for us.

MERRY CHRISTMAS TO ALL

To all the friends of B. Y. P. U. we express here our sincere good wishes for a joyous Christmas and a 1933 filled with rich blessings from the Father. B.Y.P.U. through the year has brought joy in service to thousands of our Baptist boys and girls, young people, and adults; service that has been a gift to the world, a gift prompted by the great gift to the world that God made nineteen hundred and thirty-three years ago. How happy we are as we think of Him, and how we rejoice as we come to this season when we celebrate His birthday. May your joy be full as you reflect upon the blessings of the year and may the new year bring to each of you new opportunities for service that never go unrewarded.

J. HERBERT EVERETT HEADS B. Y. P. U. WORK OF TUTWILER

The Tutwiler church has set up the General B. Y. P. U. Organization electing to the office of director Mr. J. Herbert Everett. Mr. Everett has been interested in B. Y. P. U. since a Junior boy and has had the privilege of working with some of the best B. Y. P. U.'s in the South and the Tutwiler church is fortunate in having him to lead their department of training. Four unions are operating successfully and enthusiastically with a challenge from the Juniors to the other unions to be first in reaching the standard. The other unions have accepted the challenge and we await the finals at the close of the quarter.

INGOMAR SETS UP GENERAL B. Y. P. U. ORGANIZATION

We are indebted to Mr. T. J. Warren, General Sec. of the newly set up General B. Y. P. U. Organization of the Ingomar church for information concerning this new step on the part of this church. In setting up the General Organization three unions were organized, Junior, Intermediate and Senior. All general officers were elected and goals set for each. The Standard of Excellence was set as the minimum.

LEE COUNTY ASSOCIATIONAL B. Y. P. U. WAGES STUDY COURSE CAMPAIGN

Under the leadership of Miss Mary Clayborne, vice-president of the Lee County Associational B. Y. P. U. an extensive campaign of study courses is being waged with the plan to hold at least one study course in each B. Y. P. U. Miss Clayborne has been assisted by Miss Lurline Turner in the last three churches where she worked, South Tupelo, Richmond and Bison. The young people of these churches responded eagerly to the leadership of these two workers and are grateful for the help they have received. The programs are made spiritual and practical. We feel that this timely work by these young Christians but tells the story of how the B. Y. P. U. is developing, not only the talents of our young people, but, their desire to fulfill the commission that they GO.

CALENDAR OF ACTIVITIES FOR 1933

The Calendar of Activities for 1933 for the B. Y. P. U. will not be sent to all unions as here-to-fore, but will be sent to any union requesting it who will enclose a stamp for mailing. You will find that the calendar will come out in the Monthly BYPU Magazine, the first quarter's activities will be on the inside cover page of the January number. Cut this out and use it in your B. Y. P. U. room if you do not care for us to send you the complete calendar. The theme for the year is,—LOOKING UNTO JESUS—the verse, Heb. 12:1b, 2a. The theme for January is "Looking Unto Jesus For Life's Ideals." READ THE MAGAZINE.

RICHLAND SENIOR B. Y. P. U. COMPETES FOR BANNER

The pastor of the Richland B. Y. P. U. Bro. A. W. Talbert, has offered a banner to the best group in the union, or rather to the group reaching the highest average by the third Sunday in January. The efficient secretary, Miss Christine Sloan, writes that each group is working hard to be the best. Mr. Talbert also gave a banner to the Johnston B. Y. P. U. to be used as a weekly award to the best group. This method develops friendly com-

petition and makes for better training.

UNION ELECTS CLEVELAND

Mr. J. G. Cleveland is the newly elected director of the B. Y. P. U. work at Union and enters the work with enthusiasm. Mr. Cleveland follows one of our most faithful B. Y. P. U. workers in the state, Mr. Grover James. Mr. James has been untiring in his efforts both as local church leader and as vice-president of the Associational B. Y. P. U. Mr. Cleveland is well versed in B. Y. P. U. methods and under his leadership the Union B. Y. P. U.'s will do doubt continue their march of progress.

TALLAHATCHIE CHANGES OFFICERS AND PLANS

In the December meeting of the Tallahatchie County Associational B. Y. P. U. new officers were elected as follows: President, Mr. Joe H. Shook of Paynes; Vice-President, Miss Mildred Jones of Charleston; Secretary, Mr. Frank Jones of Sumner. This organization has been meeting every month through the year, but a change in this plan for 1933 gives them only four meetings during the year. Each first Sunday in the quarter will mark their meeting time hereafter. Their December meeting was a very fine one with a program of inspiration rendered in a most delightful way.

YAZOO COUNTY ASSOCIATION ELECTS B. Y. P. U. LEADER

At the regular session of the District Association of Yazoo County Baptists Miss Gladys Plunkett was elected to the office of B. Y. P. U. Leader. Miss Plunkett has entered into the work with a zeal that cannot be resisted, and her goal for the year is "A B. Y. P. U. in every Baptist church in Yazoo County." This should not be an impossible task, and will not be if she can get the cooperation of the pastors and churches, this cooperation we covet for her.

(Continued from page 12)

by his brother in the fields with a shovel ready to fight, for they had been enemies for eight years. But the meeting turned into one of confession of sins, forgiveness and salvation of both. Then the two sisters also became Christians. This prodigal brother from Manchuria is now so enthusiastic in preaching that many of the heathen think him crazy.

At one of the women's prayer meetings in a neighbor's yard a missionary saw mud on the skirts of some of the women, due entirely to tears wept for sin and unsaved members of their families. A phonograph is no longer needed there to attract people into the evangelistic meetings, for the gospel hall fills with earnest listeners. Again we find the laymen there preaching in tent and other meetings, while the missionary and evangelists are free to give their time largely to work elsewhere.

In an adjoining county a leading church member who for twenty years was careless about paying his debts, has now received a new Christian experience and is adver-

tising for creditors to present old accounts, and his son is now supporting two evangelists. A Christian man at Hwanghsien brought forward \$500.00 of tithes due the Lord since he became a Christian years ago. Another who owed money to a missionary now in America but did not intend paying it has sent the money to him. Others are making restitution and paying back tithes due the Lord.

Time would fail us to tell of the many evidences of God's wonderful working in the Chinese churches. This is given that you may rejoice with us and give praise to God. The revival is a result of earnest prayer, preaching and Bible teaching. Again may we ask that you join us in prayer for return of the missionaries now at home. We plead with all earnestness for greater financial support so the saving gospel of our Lord may be carried to other places here in Shantung, in Manchuria and elsewhere, for we have never had such openings for preaching the Word as at this time.

—C. A. L.

THE STORY OF MY CONVERSION

A Baptist Bible Institute Student

During the summer that I was thirteen years of age I attended a "singing school" which was being held at my little home church out in the country in Mississippi. My family was a peculiar family of ten children in that none of us could sing, or even "carry a tune." Mother and daddy sent us to this singing school in order that they might see if we were hopeless.

The director of this school brought helpful messages to us every day. I shall never forget the morning that he spoke on "The Two Roads," one being the narrow road and the other the broad road. He explained this by putting the drawings on the black board. He first gave the awful horrors of hell, and then the beautiful picture of heaven which is still painted in my mind. It was here that I realized that I was going down the road to destruction if I did not repent and believe. I had thought before that I wasn't a bad child, but now I realized I was lost.

During a meeting that was held just after this singing school, twenty-three were baptized, my older brother and I being two of them. I never learned to "carry a tune," but I have that sweet melody of praise deep down in my heart which means all the world to me.

POINTS FOR EMPHASIS—1933

By Dr. Hight C. Moore
Sunday School Board, Southern Baptist Convention,
Nashville, Tenn.
Price 35 Cents

Baptist Book Store, Jackson, Miss.

This little vest-pocket commentary on the Sunday School lessons is too well known to need commendation. This edition for 1933 is up to standard if not above it. Dr. Moore is doing a great service by this method. A very handy compass makes its appeal. Let busy workers get this valuable help.

Robert L. Lemons.

(Continued from page 5)

Clarke County

Enterprise, E. C. Hendricks, Enterprise	4.00	
Shubuta, N. A. Edmonds, Shubuta	13.87	5.84
	13.87	9.84

Coldwater Association

Eudora, J. L. Newson, Hernando	2.00	
Hernando, C. C. Weaver, Hernando	12.00	
Oak Grove, N. A. Spencer, Nesbit	.68	
	14.68	

Columbus Association

Artesia, O. P. Breland, Crawford	9.30	
Border Springs	6.90	
E. End Columbus, R. S. Shelton, Columbus	29.10	
Mt. Vernon, J. D. Franks, Columbus	12.38	
Pleasant Hill, R. S. Shelton, Columbus	4.00	5.50
	16.38	50.80

Copiah County

Bethel, S. S. Perry, Hattiesburg	1.27	
Damascus, G. H. Gay, Clinton	18.00	
Gatesville, M. P. Jones, Georgetown	1.00	
New Providence, L. E. McGowen, Fayette	1.50	
New Zion, W. A. Hancock, Clinton	14.41	
Sardis, O. Autritt, Jackson	7.15	
Shady Grove, A. A. Kitchens, Beach	5.06	
Wesson, W. B. Shivers, Wesson	6.25	
White Oak, M. D. Morton, Clinton	4.02	
	37.70	20.96

Covington County

Collins, J. W. Gray, Collins	10.00	
Leaf River, W. L. Compere, Taylorsville	7.75	1.56
Mt. Olive, B. Simmons, Mt. Olive	5.00	
Providence, R. W. Langham, Carriere	11.00	2.20
Salem, J. T. Dale, Collins	6.94	
Seminary, J. A. Taylor, Brookhaven	5.75	
	36.44	13.76

Deer Creek Association

Arcola, W. W. Izard, Arcola	9.25	3.25
Belzoni, Josiah Crudup, Belzoni	34.00	
Catchings, W. W. Izard, Arcola		2.00
Leland, J. W. Faulkner, Leland	28.37	
	43.25	33.62

Franklin County

Hamburg, E. I. Farr, Roxie	10.65	
Homochitto, E. I. Farr, Roxie	2.30	5.62
Stanton, E. I. Farr, Roxie	1.55	
	14.50	5.62

George County

Agricola, F. W. Gunn, Lucedale	2.50	6.00
Lucedale, G. S. Jenkins, Lucedale		35.01
Rocky Creek, F. W. Gunn, Lucedale		8.20
	2.50	49.21

Greene County

W. Salem, W. T. Smith, Overt	.50	
County Line, V. T. Breland, Richton	1.00	
Piave, J. H. Cothen, Richton	4.75	10.90
	4.75	12.40

Grenada County

Pleasant Grove, S. E. Gilland, Grenada RFD	2.61	
		2.61

Harrison County

Bay St. Louis, W. S. Allen, Pass Christian	2.81	
Handsboro, E. S. Flynt, Handsboro	9.00	
	11.81	

Hinds-Warren Association

Bethesda	4.00	
Byram, G. H. Gay, Clinton		3.75
Clinton, B. H. Lovelace, Clinton		171.45
Griffith Memorial, D. A. McCall, Jackson	13.56	2.00
Jackson 1st, W. A. Hewitt, Jackson	358.76	123.83
Jackson Northside, G. H. Suttle, Jackson	9.82	
Jackson Calvary, H. M. King, Jackson		4.75
New Salem		13.00
Salem, C. H. Ellard, New Orleans	6.00	2.30
Terry, R. L. Wallace, Raymond	18.00	1.00
Utica, Owen Williams, Utica		20.00
	410.14	342.09

Holmes County

Beulah, N. H. Roberts, Sallis		2.00
Durant, J. S. Riser, Jr., Durant	59.08	
Ebenezer, N. H. Roberts, Sallis		1.00
Lexington, J. H. Kyzar, Lexington	28.43	10.63
Pickens, J. H. Kyzar, Lexington		10.00
	87.51	23.63

Itawamba County

Fulton, A. M. Overton, Fulton	5.00	5.95
Mt. Pisgah	.88	
	5.88	5.95

Jackson County

Moss Point 1st, J. S. Brock, Moss Point	50.80	
Ocean Springs	7.70	
Pascagoula 1st, N. O. Patterson, Pascagoula	25.00	
Vanceleave, R. L. Vaughn, Ocean Springs	1.88	
	9.58	75.80

Jasper County

Bay Springs, W. O. Carter, Bay Springs	25.55	
Heidelberg, T. J. Phillips, Pachuta	6.42	
Louin, C. T. Johnson, Clinton	7.64	
Montrose, E. A. Phillips, Newton	5.70	2.05
New Fellowship, W. A. Roper, Meridian	3.83	
Shady Grove, W. O. Carter, Bay Springs		7.82
Stringer, E. A. Phillips, Newton	2.00	
	11.53	49.48

Jeff Davis County

Bassfield	6.00	
Hathorn, J. B. Quin, Summit		5.00
Phalti	6.60	
	12.60	5.00

Jones County

Beulah, J. W. Fagan, Laurel	2.24	
Centerville, D. W. Moulder, Forest	1.00	
Ellisville, B. S. Hilban, Ellisville	14.68	
Friendship	5.60	
Laurel 1st, L. G. Gates, Laurel	125.00	.50

Laurel 2nd, J. W. Fagan, Laurel	31.48	
Laurel West, W. E. Hellen, Laurel	54.66	2.10
Pine Grove, J. W. Fairchild, Taylorsville	4.10	
Pleasant Ridge, B. S. Hilban, Ellisville		4.70
Sandersville, G. A. Smith, Sandersville	1.10	
Tuckers Crossing, R. A. Thaxton, Laurel		1.00
	221.94	26.22

Kemper County

Bay Springs, C. E. Bass, Scooba	1.50	
Scooba, C. E. Bass, Scooba	18.00	
	19.50	

Kosciusko Association

Ebenezer, Laban Morgan, Skene	1.00	
Kosciusko 1st, A. T. Cinnamon, Kosciusko		15.28
Sallis, N. H. Roberts, Sallis		15.00
Yockanookany		2.00
	1.00	32.28

Lafayette County

Clear Creek, C. M. Day, Oxford		13.27
Harmony, W. M. McGehee, Tyro		3.00
Oxford 1st, F. M. Purser, Oxford	75.00	46.76
Taylor, C. M. Day, Oxford		4.30
	75.00	67.33

Lauderdale County

Hebron, H. V. Sollie, Meridian Rt 8		2.25
Macedonia, Carey Cox, DeKalb		5.30
Meridian 1st, H. C. Bass, Meridian		16.25
Meridian 8th		20.00
Meridian 41st, Gordon Ezell, Meridian	5.00	
Meridian S'side, B. S. Vaughn, Meridian	40.00	
Midway		.917
New Hope, W. A. Roper, Meridian	2.50	2.04
Oak Grove, T. B. McPheeters, Bonita		24.04
Pine Grove, R. E. Moore, Collinsville		1.00
Russell, Gordon Ezell, Meridian		10.00
	47.50	90.05

Lawrence County

Bethel, W. D. Sandifer, Wesson	2.00	
Calvary, Mark Lowrey, Silver Creek	31.75	
Monticello, D. O. Horne, Monticello	25.22	20.50
Newhebron, B. E. Phillips, Newhebron		5.00
Oakvale, J. W. Sproles, Oakvale	3.00	
Wanilla, Solon Walker, Wanilla	2.83	14.60
	64.80	40.10

Leake County

Corinth, J. L. Moore, Union	1.20	
Friendship, Montie Davis, Harpersville	7.73	
New Hope, E. M. Langston, Carthage	6.00	
	14.93	

Lebanon Association

Clear Creek or Carterville, E. M. Bilbo, Hattiesburg	6.00	1.50
Eastabuchie, J. P. Holcomb, Eastabuchie	1.00	
Hattiesburg 5th		13.00
Hattiesburg Immanuel, H. L. Spencer, Hat.	4.00	35.20
Hattiesburg Main, J. A. Barnhill, Hat.	214.61	10.00
Hickory Grove, S. S. Perry, Hattiesburg	1.96	3.15
McLaurin, R. W. Bryant, Hattiesburg		1.00
Oral, D. A. Hogan, Purvis		4.05
Perkinston, R. W. Porter, Perkinston	50.00	
Petal, A. C. Parker, Petal	5.67	9.82
	283.24	77.72

Lee County

Mooreville, Clarence Buford, Tupelo	3.85	
Richmond, H. R. Holcomb, Tupelo	7.55	
Shannon, O. H. Richardson, Shannon		35.00
Tupelo East, O. H. Richardson, Shannon	4.65	
Verona	6.16	
	22.21	35.00

Leflore County

Money, R. R. Brigrance, Hernando		17.65
Schlater, Madison Flowers, Sumner		1.00
Sidon, W. E. Lee, Como	6.00	
	6.00	18.65

Liberty Association

Pine Grove, H. M. Mason, Isnev, Ala.		9.00
		9.00

Lincoln County

Bethel, W. A. Smith, Brookhaven	3.10	
Big Springs, J. B. Hemphill, Brookhaven	10.00	
Brookhaven 1st, A. F. Crittendon, Brook'n	274.38	19.25
Heucks Retreat, J. W. Sproles, Oakvale	6.25	
Pearl Haven	51.00	
	344.73	19.25

Madison County

Canton, J. J. Mayfield, Canton		61.38
Franklin	3.00	
Madison, Bryan Simmons, Columbia	8.00	8.52
	11.00	69.90

Marion County

Columbia 1st	49.11	7.00
E. Columbia, W. C. McGill, Foxworth		3.25
Improve, W. T. Gray, New Augusta		5.64
	49.11	15.89

Marshall County

Carey Chapel, W. B. May, Ashland		3.42
Chewalla, R. A. Morris, Holly Springs		1.00
Holly Springs, R. A. Morris, Holly Springs		7.50
		11.92

Mississippi Association

Berwick	6.35	
Eastfork, P. E. Cullom, Summit	1.51	
Hebron, J. A. Chapman, Summit		2.60
Mars Hill, E. Gardner, Summit	7.60	19.77
Mt. Vernon, H. H. Webb, Liberty	2.15	
Terrys Creek, J. B. Hemphill, Sontag	1.35	
	18.96	21.77

Monroe County

Amory, J. F. Measells, Amory	37.10	
Bethel, M. V. Owings, Aberdeen		5.25
Smithville, J. A. Rogers, Amory	2.50	
	39.60	5.25

Montgomery County

Bethlehem, J. W. Eidson, Kilmichael		3.00
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Duck Hill, W. R. Storie, Duck Hill	10.00	2.95
Hays Creek, J. W. Eidson, Kilmichael		3.07
Milligan Springs, J. W. Eidson, Kilmichael	2.65	
	12.65	9.02

Mt. Pisgah Association

New Hope, L. T. Grantham, Burnside		1.00
Pearl Valley, L. T. Grantham, Burnside	1.85	
4 Salem	1.50	
	3.35	1.00

Neshoba County

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New Choctaw

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Newton County

New County Association	5.98	
Newton, J. E. Wills, Newton		20.20
Pinkney, G. O. Parker, Union	6.23	
	12.21	20.20

Noxubee County

Gholson, R. D. Pearson, Macon	2.00	
Lynn Creek	2.90	5.69
Shuqualak, W. E. Hardy, Shuqualak	14.00	
	18.90	5.69

Oktibbeha County

Bethesda, W. H. Smith, Longview		11.00
Double Springs, H. M. Whitten, Ackerman	5.00	2.50
Salem, J. D. Ray, Starkville		14.83
Self Creek, J. W. Kitchens, Newton		2.60
Starkville, J. D. Ray, Starkville		46.37
Sturgis		5.10
	5.00	82.40

Panola County

Batesville, J. W. Lee, Batesville	75.50	25.60
Como, W. W. Grafton, Coldwater		21.25
Courtland, R. L. Nester, Courtland		8.00
Crenshaw, Chas. Howse, Crenshaw	14.25	10.00
Hebron, N. A. Spencer, Horn Lake		4.75
Liberty Hill, N. G. Hickman, Winona		2.60
Longtown, J. E. Eoff, Tyro		2.30
New Hope		2.15
Peach Creek, W. E. Lee, Como		19.10
Pilgrims Rest, N. G. Hickman, Winona		12.25
Pope, R. L. Nester, Courtland		5.00
Sardis	44.73	56.51
Tocowa, S. H. Shepherd, Sardis		2.00
Union, W. E. Lee, Como	10.25	4.71
	144.73	176.22

Pearl River County

Carriere, T. R. Coulter, Poplarville		2.00
Juniper Grove, A. S. Newman, Poplarville	2.25	
Picayune, R. K. Corder, Picayune	116.05	14.60
Union		1.25
	118.30	17.85

Perry County

Arlington, T. W. Hembree, McLain	2.90	1.60
Beaumont, C. H. Frye, Blue Mountain	1.00	
Buck Creek		1.70
Indian Springs, E. N. Bilbo, Hattiesburg	7.25	
Prospect, J. H. Cothen, Richton		12.68
Red Hill	1.00	
Richton, J. H. Cothen, Richton		4.05
	12.15	20.03

Pike County

Fernwood, J. R. Carter, Magnolia	.....	7.50
Magnolia, T. W. Green, Magnolia	66.43	20.55
McComb Central, R. L. Smith, McComb	.....	12.00
McComb 1st, J. W. Mayfield, McComb	.....	60.65
Mt. Zion, S. A. Williams, Wsyka	9.60	
Navilla, W. R. Sandifer, Wesson		3.00
Progress, W. A. Roper, Meridian		9.40
Summit, J. B. Quin, Summit	5.00	
	<hr/>	
	81.03	113.10

Smith County			Palmer, J. E. Jennings, Ripley			Winston County		
Fellowship, W. L. Compere, Taylorsville	2.00				2.42	Louisville, J. N. McMillin, Louisville	35.00	
Goodwater	4.14				61.38	Mt. Carmel, B. L. McKee, Noxapater		1.13
Pine Union	10.00				180.52		35.00	1.13
	16.14							
Sunflower County			Tishomingo County			Yalobusha County		
Blaine	6.00		Tishomingo Association	8.30		Clear Springs, J. M. Hendricks, Coffeeville	2.00	.96
Dockery, J. E. Kinsey, Merigold	2.76		Iuka, Chas. Palmer, Iuka	11.50		Coffeeville, R. L. Breland, Coffeeville		18.50
Doddsville, Madison Flowers, Sumner		5.41				Oakland, J. H. Page, Oakland	11.33	2.00
Drew, W. R. Cooper, Drew		6.55				Pilgrims Rest		2.50
Indianola, D. L. Sturgis, Indianola		30.00				Souna Valley		10.00
Inverness, C. W. Baldrige, Inverness	25.00					Sylvarena		3.00
Jones Bayou, J. E. Kinsey, Merigold		4.30				Water Valley, J. M. Metts, Water Valley		51.75
	27.76	52.26					13.33	88.71
Tallahatchie County			Union Association			Yazoo County		
Bethany, J. R. G. Hewlett, Charleston		5.00	Fayette, L. E. McGowen, Union Church	17.01	6.00	Anding, D. I. Young, Eden	3.00	
Spring Hill, J. H. Page, Oakland	6.60		Port Gibson	7.30		Concord		7.17
Sumner, Madison Flowers, Sumner	27.09	10.54				Hebron, W. H. James, Phoenix	14.50	
Webb, Madison Flowers, Sumner		7.80				Yazoo City, Webb Brame, Yazoo City	71.78	
	33.69	23.34					89.28	7.17
Tate County			Union County			Zion Association		
Arkabutla, B. F. Whitten, Coldwater		13.16	Jericho, A. M. Overton, Fulton	4.51		Cumberland, Louie Crumby, Hohenlinden	5.00	
Coldwater, W. W. Grafton, Coldwater		25.00	New Albany, J. P. Kirkland, New Albany	92.87		Mathiston, S. P. Andrews, Houka		26.80
Mt. Zion, J. A. Huffstatler, Independence		2.20	Oak Grove, G. W. Wages, Blue Mountain	50.00		New Hope, J. B. Middleton, Eupora	3.50	4.58
Wyatte, J. A. Huffstatler, Independence		8.00				Sabougla, J. B. Middleton, Eupora	4.00	
		48.36				Walthall, James Spikes, Derma	5.00	4.00
Tippah County			Walthall County				17.50	35.38
Lowrey Memorial, R. L. Lemons, Blue Mtn.	59.38	171.10	Crystal Springs, J. L. Price, Tylertown		10.35			
Fellowship, J. B. Parker, Ripley	2.00	7.00	Enon	111.62				
			Knox, J. R. Carter, Magnolia		5.40			
			Lexie, W. L. Hutson, Lexie	11.10				
			Salem, L. E. Horton, Foxworth	15.00	9.00			
			Tylertown, A. B. Weathersby, Tylertown	105.37				
				243.09	24.75			
			Wayne County					
			Bucatanua, B. C. Mason, Isney, Ala.	5.00				
			Clara		3.00			
			Mt. Zion, O. D. Mason, Milry, Ala.		2.00			
				5.00	5.00			
						Miscellaneous		271.14

In Memoriam

MRS. ADELAIDE DAVIS

One of "God's Own" Has Gone

Whereas God in infinite wisdom called Mrs. Adelaide Davis to her eternal reward, Nov. 12,

We the Merigold Woman's Missionary Society resolve:

That one of our most outstanding Christians has answered roll call; where she will ever stand in the sunshine of God's eternal love.

That we extend our sympathy to her loved ones, especially to her daughter who was a charter member of this society. That these resolutions be placed on the minutes, a copy be sent to the Baptist Record, Bolivar Commercial and the family.

Respectfully submitted,

Mrs. T. E. Pemble,

Mrs. W. W. Gilbert,

Committee.

—BR—

On the bright and beautiful autumn morning of October 8th the sweet, gentle spirit of Della Till Nettles was wafted to its heavenly home. How many hearts were saddened and how many souls were bowed with grief when the news of her going was spread over our little city! Our church, school, and our whole community has sustained an irreparable loss.

Just eight years ago Mrs. Nettles came to make her home in our midst, having accepted a position in the school, and during this brief period of time she had endeared herself to our entire citizenship. Her friendliness, her unusual strength of character, and her winsome personality won for her an enviable place in the hearts of all who came in contact with her. Although her duties in the school room and home required the greater part of her time, she took a great interest in many of the worthwhile activities of our community life until her health began to fail a few months ago. Prior to that time she was a faithful and devoted member of the church, Sunday school, and Missionary society, always entering wholeheartedly into every undertaking of these organizations. As a teacher in our school, she was untiring in her efforts to

develop the pupil, not only in intellect, but by precept and example she sought to instill in him principles and ideals that would lead him to purity of thought and correctness of conduct. As a friend and neighbor, she was ever true and helpful, ready at all times to minister to any who were in need of her services.

In her home relationships, Mrs. Nettles was all that could be desired—gentle, loving, devoted, industrious, constantly working for the comfort and happiness of those who were nearest and dearest to her.

We are, indeed, grieved over our loss, but rejoice when we realize what a benediction her life was to us, and what a privilege was ours to count her among our friends.

We deeply sympathize with the bereaved husband, sister, brothers, and other relatives, and pray that God's grace will be sufficient for them in this time of their greatest need.—Submitted by: Mrs. Clyde McGee, Leland, Miss.

DENOMINATIONAL GATHERINGS

W. W. Hamilton, Baptist Bible Institute, New Orleans

Mr. James H. Tharp, teacher of the Men's Bible Class at the Napoleon Avenue Baptist Church in New Orleans, recently expressed his gratitude for the fact that his father took him to the denominational gatherings and gave him opportunity to see and hear those whom our Baptist people had been led to honor and upon whom they had placed responsibilities.

He was discussing the Scripture in which we are told about Mary and Joseph going up to Jerusalem to attend the feast of the passover. The following are some helpful suggestions:

(1) These good people attended the general religious meetings as was their custom, and the money thus expended came from the hard earnings of a carpenter.

(2) They took the child with them and did not make the mistake many of our best Christians are making today in this matter.

(3) They stayed through until the meetings were over. They did not cut the last day of the convention.

(4) They found that the boy was

far more interested than they realized, and that taking him had brought amazing and gratifying results.

—BR—

THE MAYFIELD MEETINGS

At BLUE MOUNTAIN

Dr. J. W. Mayfield, pastor First Baptist Church, McComb, Miss., came to us for an 8-days' evangelistic meeting on October 10th.

This pastor-evangelist needs no word of compliment from me to Mississippians. He is a plain man, a Christian gentleman, God's called minister. He reaches up to the hand of Power and out to the hearts of men as he brings his messages. From the first word he spoke to us until his last word of "blessings on you," he gripped and held us. His messages were earnest efforts to convince us that the religion of Jesus Christ does something to us. Not unmindful of the glorious fact that Christ has done great things for us, he was ever pressing home the truth that church folk ought to show the transforming power of Christ in their every day living. He held us to the last word of every message and left us wishing he would not stop.

Dr. Mayfield lives in two countries all the while. With becoming appreciation he is a citizen of this world and he knows and loves his neighbors. None doubt his sincerity and none deny his sympathy. He is a citizen of the Heavenly Kingdom, its language he speaks and the reigning King, Christ Jesus, is a reality to him. But more, he is an ambassador of Christ to a rebellious world. Confidently he believes that someday "The kingdoms of this world will become the Kingdom of our Lord and his Christ." He trusts Christ Jesus for the "How" of it all.

Tabulatable results of the meetings were 13 additions by letter, 9 additions by baptism and scores of reconsecrations to the Lord and his church. But when the results of the meetings are read in terms of spiritual force, a grateful community will recognize itself under unpayable obligations. The community felt the pull towards Christ and righteousness, and the church gives thanks for the heavenly vision she saw.—Robert L. Lemons, Pastor,

Lowrey Mem. Baptist Church.

CHOOSES TO CHEW

There is considerable comment on why there is such a large per cent of the Baptist people who do not take the Record. I would like to say a word here. The Record is sorely needed to keep the people informed in regard to what is being done in the Kingdom's work, but human nature is such that one can not be led to Christ by being abused and criticised. What we need is gospel teaching instead of articles like the one by Mr. C. E. White in the Dec. 1st issue, and one similar to it last week in regard to "Poor" Baptist who hasn't money to buy suitable clothes to wear to church, but stay at home and chew tobacco and spit juice on the hearth, and for Mr. White's benefit I would suggest that he try an application of soap and water on his hearth and in the future invite wealthy Baptists only in his home.

I feel that this letter will express the feelings of a great number of "Poor" Baptists. When I say that I don't consider it any of Mr. White's business or any other person, whether I chew tobacco or not, I have my Bible and read it. I am a consecrated Christian. I serve the Lord and live as near like the Master laid down as I can, and would like to suggest that I had rather stay at home and have a scripture reading and a family altar with my wife and children and spit my tobacco juice, than to wear good clothes and go to church and criticize some more unfortunate person from a financial standpoint and as a member of the Baptist church I feel that such items as this does more harm to the Kingdom's work than the good that it does in the Record.

I resent this, and I feel sure that there is a great number of other "Poor" Baptists that do the same. My Bible teaches me that it is not what goes into the man that defiles him but that which comes out, for that which comes out, comes from the heart and if the heart is right it will not get any joy from trying to cause some one pain. I have to answer to the Lord personally and I have my Bible for a guide.

R. L. McCullough,
Goss, Miss.

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meaning of. He spent long hours closed in a little room engaged in deepest prayer that God would lead him out. When the two children who attended school had gone, he would call his wife and say:

"Can't you stop things and pray with me? We need the help of the Lord."

The little girl just five would go to the little black board desk and content herself there while her parents in another room read the Bible and cried unto God for strength to go through this testing of their faith. They begged for faith to believe He would supply all their needs.

As he prayed, to the mother came the scene ever before her—the children in ragged pajamas—patched until patches failed. No little sweaters since three years now because money had to be spent in frequent moves, car expenses, tonsil removals, etc. Oh, God—and winter just beginning! It was the hardest ache she had ever felt. She was forgetful of the fact that she did not have a change of house dresses; she forgot she was cold and hungry, but her mother-heart ached for her husband and children.

A few nights later, the wife said to her husband, "I am going to tell you the truth if God doesn't open up work for us, I don't know what will happen, God doesn't seem to hear us. I never did pray so earnestly before but I am about to give up. I have tried to be brave; I prayed to get well for you and the children, but now I wish I had died rather than see them in such need that we cannot help," and she burst into such a paroxysm of grief and tears that the minister could do nothing. When she had calmed down a bit he said, "You still believe in God don't you?"

"Yes," she sobbed, "But it seems He has forgotten us." "No, He has not," said he. "Will you pray with me? I want to ask the Lord for at least one hundred dollars. If you will pray in faith with me, I believe He will hear and answer our prayers."

They prayed earnestly, asking God to show them some evidence of His leadership on the following day. They prayed in faith believing for one hundred dollars to pay for their many needs.

When the prayer was finished, they fell asleep as calm and secure as children on their mother's breast while the wind howled and thunder rolled and lightning flashed. There was a peace that passeth understanding in their souls.

Morning dawned in all its lovely splendor; the bright sunlight was filtering through the window screens. The minister and his wife awoke, refreshed and filled with hope. It was Saturday, and no need to worry today about what the children should wear to school.

Breakfast was quickly prepared, and each head bowed reverently as thanks were given for their meal consisting of: water-biscuit, syrup, water and coffee. (No cereal, eggs, milk, cocoa, butter, fruit or bacon).

While washing the breakfast dishes, and the children played,

some one knocked at the front door. Who could it be? For few seemed to care for them as they had in other days. All were eager as the door opened, and a good, kind man, a deacon from a country church nearby was admitted. He brought a bushel of meal, and the glorious news that he thought their church would call him for pastor tomorrow which was their regular preaching day. He chatted awhile and left great joy in the little home.

Later during the day a man and his wife who were members of one of his former churches called. They were friendly and kind. They also brought gifts—a gallon of butter milk, a pound of butter and a large bag of pecans.

Another deacon from this same church came loaded down with eats and a little note of love and appreciation from his wife to the minister's wife, and he began to tell them how their prayers for him had been answered. His taxes had been paid as a Christmas present from his brother and they recalled that they had prayed that this good deacon would have money to pay his taxes. He brought them fresh eggs, several fat hens, a gallon of sweet milk, and some butter. His visit was a wonderful help both spiritually and materially.

Before night, another visitor came this time a lady who only stopped for a few minutes on her way to see some relative. She brought a large bag of fine pecans and was very friendly.

The evening shadows were lengthening so supper was prepared with happy hearts. Oh! such a supper! There was good hot corn-bread made with buttermilk, but some friends from a former church,

"Don't you want more milk children?" the mother urged, after each had drunk two full glasses.

"Has God blessed us today, wife?" the minister asked.

"In such wonderful ways," she replied. "My heart is too full to speak what I feel."

A few more days past and God was seeing to the little family in such marvelous ways.

One rainy afternoon, all was bright inside as they talked with ter and sweet milk for the children. (friends who had been so faithful.) The doctor's wife was also there. Suddenly, the youngest child, the little girl, ran in fairly screaming:

"Mother, did you order some groceries? A truck load is at the back door, and a negro boy is waiting for you."

Every one arose and went to the kitchen and such a great surprise awaited them. Everything good to eat it seemed had been brought. There were big, rosy apples, nice sweet oranges, candy mints, cheese, oatmeal, grits, rice, flakes, bacon, crackers, sugar, canned soups, canned vegetables, canned peaches, potatoes, both Irish and sweet, and many other things.

These were stored away after the children had a whole apple each, when another truck rolled up just as though they were timed by the hand of God. The Fanny Heck Circle of the W. M. S. of this town sent almost everything one could

possible need to eat, such as: fresh sausage, ham, lard, soda, salt, pecans, sugar, quantities of canned fruits and vegetables, meal, flour, potatoes, candy, a nice fruit cake, and other things. In the shower was a parcel that looked different from the others. When opened it revealed two pretty pieces of nice print material suitable for the little girls' school dresses.

Tears were streaming down the faces of the parents while the children shrieked their delight in hilarious shouts and dancing. In the excitement they did not hear the gentle tap at the door of two of the very finest women who dropped in to see if all the packages got there safely. They were fully repaid for their efforts by such deep appreciation. A prayer of gratitude went up to the Giver of all good gifts, thanking the dear grocer and the fine women for their donations.

But this was not all. Every day was like Christmas now and Christmas Eve had not yet come.

Through the mails, letters and packages came pouring in. Was ever a Christmas like this one? Except the first Christmas of all? Aunt Mary did not forget. Her package this time was the most practical of gifts. Not a toy, yet there were ready made dresses in heavy prints for the little girls, a nice pair of trousers, a shirt and tie for the boy, and a pair of lovely silk house for the mother. Another aunt sent handkerchiefs and a pretty apron. A brother's wife who was not in the habit of ever sending them anything wrote a letter enclosing ten dollars to be spent on the children. A friend whom they had met in the coal mining camps in the Kentucky mountains remembered them with a large box of delicious candy. A lady from one of their former pastorates wrote a letter to the minister's wife enclosing five dollars. In the same mail she was notified that the Parents Magazine would be sent to her for one year by this same lady. A niece of the minister who was teaching for her first time remembered former kindnesses from them and sent three dollars. A registered letter came from a friend of another town where this minister had served four years as pastor. In it was a Christmas card of cheer and love addressed to the minister's wife. With paper clips were attached checks from several ladies in the W. M. S. there, amounting to nineteen dollars and fifty cents and on the very top was a one dollar bill with these words pinned to it, "From Mammy Massey." (She was one of the dearest, most motherly women she had known since her own mother's death). And again the tears came and blinded her eyes for awhile as she lived over again in memory those days in which these friends had meant so much to them.

Another lady whom their eldest little girl used to loved so dearly when a mere baby sent her two beautiful dresses to be made by her mother. In this same package was a most wonderful fruit cake and a letter in the mail explained it all. This dear lady wrote that she had

never written since her precious little girl had gone away, for she could not, but she wanted her to know how much she appreciated the letter and poem written her then four years ago. She sent the cake and Mrs. O. the cloth for the little girl.

An immense box of cakes and candies, also toys, were mysteriously placed on the back porch. This came from another circle of the W. M. S. A nice load of wood came that was very much needed. The local pastor and his wife sent toys to each of the children, also canned fruit and nuts. A Sunday school teacher brought cut little Santa Claus dolls filled with candy mints. A brother-in-law sent potatoes. Several fat hens, eggs, milk, and vegetables came just when needed.

A greater surprise awaited them. One day the mail brought such a tiny, little card. They thought perhaps it was a birth announcement from a friend but it was a Christmas card. A paper fluttered out into the wife's lap. What was it? "RENT PAID IN FULL FOR NOVEMBER AND DECEMBER. With love, Dr. and Mrs. W."

As the shades of night came creeping over their home, the Spirit of the Christ Child was with them. The happy little ones were very busy hanging stockings and writing a last little note to old Santa, the children's friend. Good-nights were said; little prayers uttered and each child snugly tucked in bed. Before old Santa should arrive, the parents again thanked the Heavenly Father for making it possible for the children not to be disappointed. In their hearts sang the old refrain, "Silent Night, Holy Night."

The children were a little vexed at old Santa for not bringing the bicycles and pedal car and the roller skates, the Bible was not as costly as asked for but oh, how proud they were of nice clothes once more. Never were they given just exactly what they needed before. A few toys were brought but in-expensive ones and every one was happy.

A majority of the money had to be used in paying premiums on insurance policies and there was none left to pay for car license and tag. One day just as it must be paid there came a check of fifteen dollars from another brother of the minister's wife, and the price of the license and tag was fourteen dollars and thirty-seven cents.

In a very few days the minister was the pastor of four country churches and moved to a country parsonage where great opportunities for service opened up.

The experience that they had will never be forgotten by them or their little ones, and it gave them the blessed assurance: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty," Ps. 91:1.

—BR—

Lady Golf Novice (after tenth swipe at ball): "Thank goodness, it's gone at last."

Caddie: "It isn't the ball that's gone, miss—it's your wrist-watch."

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